AURELIA'S BOOK.

AURELIA.

"I will lift up mine eyes unto the hills from whence cometh my help."

THE ALETHEIA:

SPIRIT OF TRUTH.

A SERIES OF LETTERS IN WHICH THE PRINCIPLES OF THE UNITED SOCIETY KNOWN AS SHAKERS ARE SET FORTH AND ILLUSTRATED.

By AURELIA.

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"God is our Infinite Mother; She will hold us in her arms of blessedness and beauty forever and ever."

THEODORE PARKER.

FARMINGTON, MAINE:
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1899.

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TO

"MY TEN," GEMS OF PRICELESS WORTH,

I AFFECTIONATELY DEDICATE THIS BOOK.

AURELIA.

INTRODUCTION.

WITH the object in view that the Shakers may become better known, this book is offered to the public.

The first part comprises a series of letters that were published in *The Messenger*, a Bangor (Maine) paper, during the years 1883 and 1884. Then are inserted communications and short articles that have been published from time to time in the *Shaker Manifesto*.

It is presumed that by reading this book one can obtain a clear and correct idea of the Shakers' belief and manner of life, and of the rise and progress of the Societies.

We have been with you more than one hundred years, and still are not understood.

The mission of the Shaker is to live the pure life which Jesus lived and taught. Its meaning is to subdue and triumph over the animal nature in man, and to develop the spiritual nature. This is done by self-denial. The self-denial that the Prophet Daniel lived out, which made him the perfect man, greatly beloved, beautiful in form and feature, who could stand before the kings of the earth and confound them, and reveal what was hidden in the past and in the future.

As a Society, we, at Sabbathday Lake, have for many years been struggling for an existence, believing that we have something good and pure and beautiful to give unto the world when the world is able to receive it. "All cannot receive the saying. He that can receive it, let him receive it," said Jesus. The line

is drawn and the life clearly defined. A man is a Shaker, or he is not. If he falls from the high standard, even in spirit, he ceases to be a Shaker until restored by the forgiving love of God.

In the service of the Society I have been at the Poland Spring House many times during the past twenty years, and have received great kindness and consideration from the people I have met within its walls. I have taken note of the grand and beautiful life fortune bestows upon her favored ones. I have had intercourse with the cultured, the refined and learned, and have great respect for the noble class of people I meet here from year to year. It has been with great joy that I have received many favors in behalf of my people, for which I am ever mindful and grateful.

Special thanks are due to the proprietors of the Poland Springs, also to Mrs. George Gregg, of Boston, Mass., and Mrs. J. Otis Swift, of Lewiston, Maine, for encouragement and assistance.

With a sincere desire that some good and no harm may be the result, this work is respectfully submitted.

A.

March, 1899.

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THE ALETHEIA.

SABBATHDAY LAKE, NEW GLOUCESTER, MAINE.

SABBATHDAY LAKE.

UPON thy shores, O lovely lake,
This calm, mid-summer day,
I seem to hear a voice which tells
Of ages passed away.

That, long before the birth of men,
Through many waiting years,
You saw the forests rise, and heard
The music of the Spheres.

And then the Indian came, from whence
The mystery is sealed.
We question history, old and new,
It has not been revealed.

But this we know, he trod these shores,
His fields of maize here grew;
You saw the wigwam in the shade,
You bore the bark canoe.

And here, by simple nature taught,
Ere science walked abroad,
In rolling waves and thunderings,
He heard the voice of God.

Time fled, another race appeared,
The former passed away,
And hunters gave the lake its name,—
The name of Sabbathday.

For here they met, those sturdy men
Of Puritanic race.
Each Sabbath found them here, this spot
Became their trysting-place.

The years rolled by, the village grew,
The mighty forests fell.
You saw the steeple rise afar,
You heard the Sabbath bell.

You heard the whistle of the train
Upon its iron rails.
The wilderness was all aglow
Along the hills and dales.

O lovely lake, I walk thy shores,
This calm mid-summer day,
And muse on wonders thou hast seen
In ages passed away.

LETTER I.

OUR HOME AT SABBATHDAY LAKE.

WEST GLOUCESTER, January, 1883.

Editors of the Bangor Messenger:—

I thought you would like to know something of the Shaker Order, and therefore write you a letter from the heart of the village of this peculiar people. I am a Shaker myself, have been from childhood, and know whereof I speak.

Nothing could be more pleasing to us than to have all know of the hope that is in us, of the well-spring from which we drink, that has kept this community in gradual growth for more than one hundred years. It is favorable to any people to be liked best where they are best known. We find this to be the case with us.

Shaker Village, in West Gloucester, is very pleasantly situated on the eastern side of a small hill, surrounded on all sides by higher land. I can no better describe the place than in the words of an aged Shaker brother, Curtis Cramer, now visiting us, from the society in Cleve-

land, Ohio. He says: "Take a large wooden bowl and invert a smaller one inside of it, and you will get some idea of the situation."

The village is on the side of the smaller bowl, with a beautiful lake at its base, which is half a mile from the village on the east. We have a very fine view of the lake with the woodlands surrounding it at all seasons of the year; but in autumn the scenery is magnificent, abounding in many colors, with the passing clouds throwing their shadows upon them. The lake derived its name from a party of hunters, who, in the olden time, met on its shores every Sunday. Hence the Sabbath-day Lake.

Our government is a theocracy. We find a mother as well as a father in God, and are held together by bonds of pure love. Nothing else could do it. The life that Jesus lived is our example, and our order is founded upon the principles of that church that was organized at Jerusalem by his disciples. We have given up the private family life, and found in its place the great brotherhood and sisterhood which Jesus promised to those who would become his followers. All are loved and cared for. The rich and exalted come down and the poor are raised up, bringing all upon a Christian level.

We have an official organ in the form of a pamphlet, called *The Manifesto*, edited by Elder Henry C. Blinn, East Canterbury, Merrimac County, N. H. It is issued monthly and is contributed to by some of the deep thinkers of the day.

Two miles north of us are the famous Poland Mineral Springs, with two large hotels accommodating many invalids who come for the benefits derived from drinking the water, and thousands of others who come for the pleasure of this pleasant resort during the summer months. The hotels are first-class in every respect. Just one mile south are the Centennial Springs. We are surrounded by healing waters.

Thus you see that as was prophesied in days of old, the Sun of Righteousness has arisen upon us with healing in his wings, and there is a balm in Gilead by which the wounds of both body and soul can be healed. There is that Platonic love, among us, which goes out to the suffering sons and daughters of men.

Have you a desire to know more of this peculiar people? "Ask and ye shall receive."

LETTER II.

THE DUALITY OF GOD—THE CHRIST SPIRIT.

February, 1883.

Editors of The Messenger :—

In the article that I recently contributed to your paper, I alluded to a subject which I wish to say more upon.

It may be that we, in looking abroad, see as much in the creeds of those outside which seems strange and unaccountable to us, as the casual observer finds among us that is hard for him to understand.

I would "walk with bare, hushed feet the ground" which I am about to enter. With due respect for the sincere belief of others, I must say that it seems strange to us that after all these years of increasing light, there should be any blind to the fact that we have a mother as truly as we have a father in God. "His eternal power and God-head" are understood by the things that are made, and all animal and vegetable life was created male and female. We have the authority of Moses that God said, "Let us make man in our image." Then they created a man and a woman. Is not this conclusive evidence of the duality of God?

How did Jesus become the Christ? Some who read this will say he was born the Christ, but we can not view it in that light. Nearly nineteen hundred years ago a man lived a very pure life and went about doing good, until the beautiful Spirit of Christ descended and abode upon him. He was not the first man that received the anointing power of Christ, neither was he the last. About four hundred years before Jesus was born, Socrates, by his self-denying life, received in a measure, the baptism of the Christ Spirit. Also Plato; so much so, that we can not think it sacrilegious to call him Plato the Christ.

These great men of old may have made mistakes; but the principles which they carried out in their lives, and taught to others, did not so far diverge from those afterwards promulgated by Jesus, as the lives of some who call themselves Christians in our day. Can a follower of Jesus the Christ go to war with his fellow-men?

I claim that there are those now living in our order, those "with whom my feet have trod the quiet aisles of prayer," who by a close walk with God have attained the Christ Spirit, and the same may be said of many who are not of this fold.

A few lines in regard to our situation here may be acceptable. One mile from our home, and just half-way between us and the Poland Mineral Springs, on the north, is another Shaker village very beautifully situated on the first and highest of the Rang Hills.

There are three hills that range side by side toward

the north, each with a small lake on the west. The fathers and mothers of old gave them the name of the Rang Hills and the Rang Ponds, calling the word Rang instead of Range.

Poland Mineral Springs are on the middle Rang Hill. From the tower of the Poland Spring House, can be seen, with all the surrounding country, the Rang Hill on the north, the Rang Hill on the south, with the Shaker village thereon, and the three lakes to the west. In a clear day the White Mountains towards the northwest, and the cities of Lewiston and Auburn to the northeast are in plain view, and far to the southeast the ocean, until it is lost in the azure sky.

On pleasant afternoons in summer, we often enjoy delightful rides over these hills. At the hotels we have always been treated with great politeness. Hiram Ricker & Sons, proprietors of the two Poland Spring Houses, have ever shown the greatest kindness to us, as a people, for which they have our sincere thanks.

POLAND SPRING HOUSE.

LETTER III.

QUESTION ANSWERED BY QUESTION—MOTHER ANN LEE.

March, 1883.

Editors of the Messenger :—

Between our village and New Gloucester Upper Corner on the east, is a forest of tall, straight pine trees, the beautiful evergreens of our northern land. How often, in riding by them and walking in their shade, we have felt the force of that marvelous power that is able to change the scenery around us into poetry. It is the eyes that see, and the ears that hear with acuteness, that can find "tongues in trees, sermons in stones, books in the running brooks and good in everything" by which we are surrounded.

From the fertile soil of our domain, spring spontaneously the rock and white maple. The present season is so backward, and the snows are lying so deeply, that we have not yet commenced to rob them of their nectar. A few days more and they must yield to the sovereignty of man. Beautiful trees, standing in your pride and strength, you find in man your lord and master!

I propose to answer a question universally asked in regard to our community. It is a fact well known that we live the virgin life; and the question is: "What would become of the world if all should be Shakers?" I have heard it said that it is characteristic of the Yankees, that they answer one question by asking another; so I will answer this question by asking a number. What would become of the world if all should go to war and slay their fellow-men? What would become of the world if all that grows from the ground should be kept for seed to reproduce its like, and no portion of it saved for the higher use of sustaining life? What would become of the world if that great day of judgment should come "in the twinkling of an eye," according to the literal sense in which it is understood by many from a misinterpretation of the Scriptures?

It has been said that war and pestilence are necessary evils to check an over-abundant population. If this is so, it would be well if the Shakers were more numerous, that the check might come in a humane way, and those evils become exterminated.

All will admit that Jesus lived the highest life that could be lived by man; and he expressly declares: "All can not receive this saying save they to whom it is given." "He that is able to receive it let him receive it." He afterwards said to those who had received the saying: "Ye are the light of the world"; and again, "Ye are not of the world," for to them had already come the end of the world, the Day of Judgment. Let those

who can not receive the saying become perfect in their generations. In so doing they will receive all the good that is to be found in the marriage relation.

Ann Lee was the founder of the Shaker community. She came to America from Manchester, England, in the year seventeen hundred seventy-four, accomplished her great work and died ten years from that time, at the age of forty-eight.

She possessed a powerful magnetism by which she seemed to control, easily, all within the sound of her voice. Thousands believed her words, and gave themselves, together with all their worldly goods, to support her cause. Bringing their property together, they organized these communities, which remain and flourish to this day.

We claim that she was inspired and directed by a power beyond that law of which Ingersoll speaks and writes, that she was the developing medium of mighty principles, eternal as the hills, that must yet undermine and destroy all false creeds. Already we see the writing upon the wall, and no Daniel is needed for its interpretation. The light of the present day is revealing to many those same principles, so clearly seen and set forth by our Mother, more than one hundred years ago.

One of these principles is, eternal progression in the life beyond. The travel of the soul from one degree of grace and glory to another throughout the endless ages of eternity.

She also received and transmitted to her followers

that power which has held these communities together through the years that have passed, while those founded on other theories have failed.

We would have all who advocate the rights of women understand that our Mother gave unto her daughters, equal rights with their brothers in all the offices established for the government of the Shaker Order.

That Scripture is being fulfilled before our eyes: "The wolf also shall dwell with the lamb," etc. "And they shall beat their swords into ploughshares, and their spears into pruning-hooks," and they shall learn war no more.

HESTER ANN ADAMS.

Formerly of the Maine Ministry.

What shall I render to thee,
My Father?
What shall I bring as a
Tribute of love to thee,
My Mother?
A humble heart, a contrite spirit,
A virgin life, I bring unto thee.

H. A. A.

LETTER IV.

W. D. HOWELLS—LAFAYETTE—MOTHER ANN'S VOYAGE TO AMERICA.

May, 1883.

Editors of the Messenger:—

Having been indulged with space in your columns a number of times, I am encouraged to write again. What most impels me is the desire that our principles and standing may become better known to those outside. We would speak to the people and earnestly solicit a hearing; that those so inclined may investigate what has hitherto been so little understood.

But few in comparison know of that germ which started into growth contemporary with the glorious Republic itself, that is yet to become a great tree, giving shelter to many weary souls, and healing to the nations.

We have been brought before the public in "The Undiscovered Country," by W. D. Howells. To my understanding he leaves the country undiscovered, or the world in doubt of its existence. The work shows that the Shakers felt sure of a future life of happiness,

but also a chance that they were mistaken. Of the child that had died, the outside man said: "If it knows anything." But the Shaker said: "We are sure that it knows." Friend Howells is very fair and correct in what he says about the angel life; but hardly gives credit to our people for the intelligence which belongs to them. In our ranks are found men with a collegiate education, and women learned and cultured.

Ann Lee, our Mother, had visions of Divine Beings from her childhood. She walked with God, revealed to her by the spirits of the just made perfect: "I saw two bright angels of God standing by the mast," were her words to the captain when the water was rushing into the ship, "through whom I received this promise: There shall not a hair of our heads perish. We shall all arrive safely in America." She then assisted with her own hands at the pumps. Shortly after this a large wave struck the ship with great violence, and the loose plank was instantly closed in its place.

This was viewed by all on board as a miraculous interposition of Divine Providence in their favor, and Mother Ann and her eight followers were treated with great respect and kindness during the remainder of the voyage. The captain was ever afterwards free to declare, that had it not been for these people, he would have been sunk in the sea and never reached America. They landed in New York the sixth day of August, 1774.

Lafayette, while he was in this country in the time of the Revolutionary War, once visited Mother Ann and

conversed with her, and witnessed the worship of her people, saw them moved by an occult power. He drew near to Abijah Wooster, a very gifted young man, and tried to take hold of his hand. Abijah said to him, "Do you love this power?" Lafayette made answer, "It is something that seems greatly to be desired."

These people held daily converse with their friends in spirit life many years before the spiritual manifestations commenced at Rochester, N. Y.: It seemed as though bright beings from the throne of Eternal Majesty came down and ministered to them heavenly gifts; and the promised Millennium had commenced.

Thus the evidence is brought to our senses that we exist after death and that there is a God, the Great First Cause and Creator of all things. Not because the Bible tells us so, but from present revelations.

All things invented, made, or created, must be originated by minds superior to the things thus brought into existence, so this great universe must have been formed by a Being far superior to itself. Is not this "Proof Palpable of Immortality"?

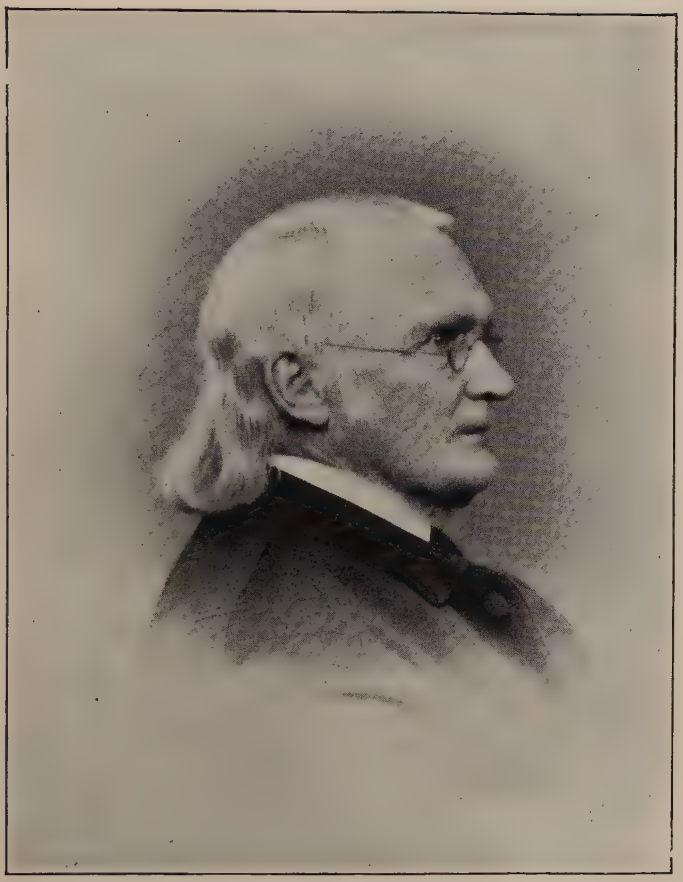
> "I am, O God, and surely Thou must be,
> Thy light, Thy love, in their bright plenitude
> Filled me with an immortal soul, to spring
> Over the abyss of death, and bade it wear
> The garments of eternal day, and wing
> Its heavenly flight beyond this little sphere
> Even to its source, to Thee its Author there!"

This is the faith which we have received and we are fettered by no creed, but as Friend Howells says, live

the angel, virgin life, the life that Jesus lived. Or we are ever striving to come as near to that as possible.

A large dwelling-house is being built in our village, so business is unusually lively. To-day the granite blocks are moving fast into place, forming the basement; the three stories above to be of brick. The granite is taken from a quarry on our farm about a mile from the village.

These are fine May days; the farmers are putting the seed into the ground, the garden is planted and the roots set out, but we have yet to see the first dandelion blossom and buttercup of the Spring; trailing arbutus flowers are brought in and there are none more lovely or sweet, giving good cheer to all. The birds are busily repairing their little dwellings in the trees. To walk out into the beautiful day and drink in the blessings around us is joy unspeakable.



ELDER JOHN WHITELEY.

Bishop of the Societies in Massachusetts in which was laid the plot of the "Undiscovered Country," by W. D. Howells.

"I have feet, with God they 're walking,
For with gospel peace they 're shod;
Most familiarly I 'm talking
As I take my walk with God.

"I have ears to hear the story
Men and angels love to tell;
Eyes to see the rising glory
Which shall Zion's triumphs swell."

LETTER V.

CONSTELLATIONS—ARISTOTLE—ETERNAL PUNISHMENT—THE GOOD PREVAILING.

June, 1883.

Editors of the Messenger:—

June is here in all her loveliness, the most beautiful season of the year.

On either side of the street which runs north and south, are to be seen lilac bushes in full bloom, both white and colored. In the row of shade trees extending the length of the village are the horse-chestnut, now in the height of their beauty. The large white trumpet-shaped blossoms pointing upward through the deep green foliage of the trees, are a sight one is never tired of beholding. On the top of the hill at the west is an orchard of young apple trees, now in full bloom. Vineyards, gardens, orchards, and cultivated fields all around us in whatever direction we turn our eyes, and in our hearts that peace which passeth understanding. Surely the Utopia of Sir Thomas More is outdone.

When night hath drawn her sable curtains over our

heads, we look away into the far heavens, and behold mystery upon mystery. There are now plainly to be seen six stars of the first magnitude looking down upon us. Spica in the constellation Virgo, toward the southwest; Altair in Aquila, to the east; Arcturus, Deneb, Antares and Vega, all glowing with light from an inexhaustible fountain. Let us go to them, in imagination, and from them, behold the stars that will look down upon us, as far from them as they are from our little Earth. Let us go to the farthest star in the Nebula of Orion, and we shall come to no end, neither can we comprehend any beginning.

As it is in regard to space, so is it also in regard to time. That man never lived who could search out the existence of the Almighty, the beginning or the end of time. Aristotle said: "It is evident there is neither space, nor time, nor vacuum beyond the residence of the gods in the highest heavens." And this to us is unfathomable. *

We have before our eyes, the Immensity of Space, without beginning or end, and we also know of the great æon of God, there is neither beginning nor ending. It is enough for us to have the evidence that we shall exist, individual beings, when that Angel, with one foot upon the sea and the other upon the land, declares: "There shall be time no longer." And this will be but the

* Since the date of the publication of this letter scientific investigations have made known the elements of ether and the wonderful power of the X-ray.

beginning, the mystery of God will be finished, because we shall but just then begin to comprehend the deep things of the Almighty.

It is a strange idea that any should believe for one moment that a God, with the attributes of love and justice in His organization, could create an immortal being, and then punish him eternally with dreadful sufferings for a few failures at the commencement of his existence. Jesus represented this God as a father, tender and merciful to His children, and we can see nothing in His teachings to justify any such belief.

Every sin has its penalty, and each individual must suffer according to the measure of his transgressions, either in this life or in the next. The punishment is but for reformation, and when reformation is complete, the soul is restored to happiness and peace.

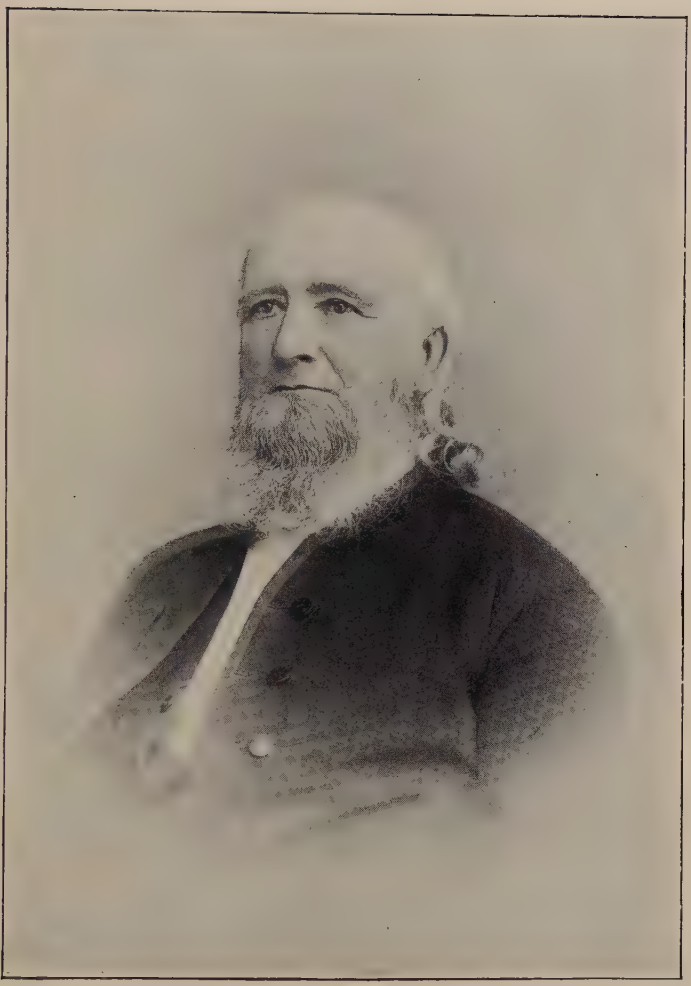
In looking over the world, I hardly think we could find a soul without one spark of goodness, and all goodness is of God. The germs of goodness will develop and grow, and the tares will finally be destroyed, and cast into the fire of truth.

How many great improvements have been made within the present century, and how many evils have been driven from the land! The scourge of slavery might be called the greatest, which cost so many precious lives and is so well remembered by those of us who have arrived at the meridian of life. Above all the turmoil and the confusion extant, we behold the good prevailing, and the evil being constantly undermined, the signs of

the times gradually tending to the perfect day, the Jubilee, the Millennium.

"A Father's hand, a Mother's care,
Is ruling o'er the billows there."

Scattered abroad over this fair land are the pleasant community homes of the Shakers, of whom you yet know but little. They are not homes of servitude and sorrow, but they are homes of liberty, cheerfulness and peace, where brothers and sisters enjoy each other's society in purity and refinement, realizing all the blessings that accrue from lives strictly disciplined in the school of Christ. "Come and see," for we want you to know.



JOHN B. VANCE.

Formerly Bishop of the Societies in Maine.

I imagine that many of earth's heroes have had to go to school a long time in that other world to learn even the elementary lessons of how to live properly.

J. B. V.

LETTER VI.

THE THREE CARDINAL PRINCIPLES — CONFESSION — CELIBACY — COMMUNITY OF INTERESTS.

July, 1883.

Editors of the Messenger: —

Shall I write you a Sunday letter? Here in the stillness of the afternoon, sitting by my writing table, I recall the events of the day. At ten o'clock we went to church, where many people had assembled to witness the worship of the Shakers. It seems there were various causes that drew them. Some came merely for the recreation of a Sunday ride, some for the amusement of seeing a strange people, so different from "the rest of mankind," others from a sincere desire to find out our religious belief. This was held forth to them very plainly.

Would your readers like to know what was told the people in our meeting to-day? Then they will know what they will have to do to become Christians. (Excuse me, I look upon the words Christians and Shakers as synonymous.)

There are three principles unchangeable, that must be

met and digested at the beginning and strictly adhered to in after life if we would be Shakers.

The questions of location, dress, diet, etc., are of minor importance, still we aim at health and uniformity.

When you see how straight these three principles of which I am about to tell you, draw the line for our feet to walk by, you may feel that it is a life hard to be attained, that, "This an hard saying; who can hear it?"

Can there be any greater crosses required under the Shaker Covenant than were required by that Constitution which Lycurgus formed for the Spartans, by which they rose to be such a brave people? Could our laws bind us any more closely to a self-denying life than that ideal government of Plato, which was never fully put into practice?

The way is straight and narrow, and there are few that find it. I tell you truly, I would rather be one of the few than of the many. Buddha, long before Jesus, pointed out "*The Path*," straight and narrow, devoid of animal passions. His teachings were, in many ways, similar to those of Jesus. "He that is compassionate and observes the law is my disciple," said Buddha. "I am not come to destroy the law, but to fulfill," said Jesus.

In defence of the Shaker Covenant, the Hon. John Brethrett of Kentucky in his charge to a jury uses these words: "And is it a matter of objection against any man, that his motives are so pure and disinterested that he desires to be released from earthly thralldom, that he may fix all his thoughts and affections on his God?

SHAKER MEETING.

And after he has signed the Covenant he is released from earthly care.

"Much has been said against the Shaker Covenant. But, Sir, I repeat it, that individual who is prepared to sign the Church Covenant, stands in an enviable situation; who, devoted to God, is prepared to say of his property, 'Here it is, little or much, take it and leave me unmolested to commune with my God. Indeed I dedicate myself to what? Not a fanatical tenet; O no, to a subject far beyond, to the worship of Almighty God, the great Creator and Governor of the Universe. Under the influence of His love, I give my all; only let me worship according to my faith, and in a manner I believe acceptable to my God.'

"Now what is there objectionable in all this? I say again, the world can not produce a parallel to the situation such a man exhibits. Resigned to the will of Heaven, free from all feelings of earthly desires, and pursuing quietly the peaceful tenor of his way."

But you desire to know what these three principles are. I will tell you.

First—Confession. Every sin, secret or otherwise, must be confessed, one by one in the presence of a witness, whom we consider has attained a greater degree of the Spirit of Christ than ourselves. Now we have entered "*The Path*," hereafter there must be no more darkness in us. Our walk must be in the light.

Second—The Virgin Life. No longer to be controlled by animal passions. "Ye are harvested." "All can not

receive this saying." But it must be received and lived out by the Shaker, the Christian.

Third — Community of Interests. The worldly goods which we possessed are no longer our own. We settle with our heirs, and pay all our debts, then, if there is anything left, we lay it "at the apostles' feet," for every man as he has need. This sacrifice is not accepted until the person has had time for due consideration. If after this, he withdraws from fellowship, the society is not obliged to restore to him what he thus freely gave; but there is generally a settlement made, mutually satisfactory.

From the doctrines of the confession of sin we find that the house built upon the sands of the atonement of Christ must fall. Each must atone for himself, bringing his own deeds to judgment. From our dual God — Father and Mother — we find that the house built upon the sands of the Trinity must fall. There has been nothing created in the likeness of any such prototype as three male beings in one. Because we know that God is good, we find that the house built upon the sands of eternal punishment must fall. The door is open through the endless ages, for repentance and restoration.

These are truths according to the light that we have received, and we would not tear down and destroy the hopes of any, if we did not have something better, as we believe, to take their places.

"Let, then, O God! thy servants dare
Thy truth in all its power to tell,
Unmask the priestly thieves, and tear
The Bible from the grasp of hell!"

ELIZA ANN TAYLOR.

Of the Central Ministry, Mt. Lebanon, N. Y.

"I will bless thee, O Zion," saith the Lord.
"I will bring precious gifts to thee;
My word shall be written, my law shall be kept,
And my house be a refuge free.
My temple upbuilded shall be,
The corner-stone now I have laid,
And the indwellers there
On their foreheads shall bear
My name graved in letters of gold."

This is my Sunday letter, written in the silence of the afternoon. I submit it to you, feeling that it is lawful to do good on the Sabbath day.

The flowers are blooming, the birds are singing, and all is delightful. This rest was provided for us by a loving Father and tender Mother.

LETTER VII.

THE ATONEMENT—THE GOD OF MOSES—THE GOD OF JESUS.

August, 1883.

Editors of the Messenger :—

The days of the last month of summer are fast slipping away. The browning fields and drooping limbs of the fruit-laden trees remind us that the harvest is near. Even now the birds are beginning to sing of their southward journey.

The large garden to the west of our village is producing more than its usual amount of seeds, fruits and vegetables. Potatoes are very nice, an abundant crop coming in, owing to the long war with their fell destroyers, the little emigrants in striped cloaks, which ended seemingly by their annihilation.

All the people are busily engaged in their various occupations. Thus by the sweat of the brow are we earning the bread that is to sustain us through the coming winter.

"The gods help those who help themselves," and even

as the hand of help came to John Bunyan's Pilgrim when he was in trouble, so are blessings being constantly strewn in our pathway, surrounded as we are at all times by the good, the pure, and the beautiful.

None can enjoy the beautiful, even in material things, like the virgin spirit; none can see God but the pure in heart, and in these lovely days which are so sweetly passing by, we

> "Salute you; earth and air and sea and sky,
> And the imperial sun that scatters down
> His sovereign splendors upon grove and town!"

In my last letter to you I spoke of the house founded upon the sands of the atonement of Christ, maintaining that, from the light in which we view the subject, it must fall. How can it be otherwise if it is a false theory? If it is the truth, God is unjust.

A God angry with a world of people that he himself had created, not for any sins of their own, but because their first father and mother committed one sin, and he could never become reconciled to any of them unless another God should be willing to be born into the world, grow to manhood and suffer death at the hands of these same people! Take into consideration also that this angry God had before made a special law for them, "Thou shalt not kill." How could a father coolly propose for his children to break the laws that he had given them, and then punish them eternally for doing so?

We do not believe that Jesus taught any such doctrine, and we also know that the God of Love that he repre-

sented was a being very different from the God revealed to the people by Moses. The life that Jesus lived was far in advance of that degree of civilization that his brethren, the Jews, had attained, and they cruelly put him to death, he in his dying moments declaring, "They know not what they do."

He said to his followers, "I am the Resurrection and the Life," showing plainly that if we would become one with him, we must follow his example in all things, living the life that he lived.

He looked into the future and saw that light and knowledge would increase, and that his followers would do even greater works than he had done.

There are many who believe that Jesus will some day come in the literal clouds, and the bodies of the dead will arise from their graves. That day will never dawn.

> "He cometh not a king to reign,
> The world's long hope is dim;
> The weary centuries watch in vain
> The clouds of heaven for him."

But the spirit of Christ is always near, if we will but believe and obey. Let us, therefore, open our hearts to receive that love that will save us from committing sin, the lovely Christ Spirit, sent to us by our Heavenly Father and Mother — God.

> "At morn I prayed, I fain would see
> How Three are One and One is Three;
> Read the dark riddle unto me."

ELDRESS DOROTHY ANN DURGIN.
East Canterbury, N. H.

To the Surest and the Purest I would give my life away.

D. A. D.

LETTER VIII.

NEW CENTER DWELLING—SCHOOL—NATHAN MERRILL AND THE FOUNDERS OF THE SOCIETY—ELDER OTIS SAWYER.

November, 1883.

Editors of the Messenger:—

Since writing you last a number of months have rolled their course. Business has been very active in our community, but we are now thinking of settling down to pass the winter in our cosy apartments. Thanksgiving is at hand. The sun is nearing its southern terminus, bringing Christmas with all its pleasant associations.

The new house which was not to be seen one year ago at this time stands as a beautiful monument in our village. The garden-house where the seeds are dried and the garden tools stored has been repaired the past summer. It looms up like a splendid cottage on the western hill. The workmen have left, from the master-builders down to the hod-carriers, excepting two carpenters.

The long term of school has commenced, to continue until March. Each forenoon and afternoon, at the regu-

lar hours, we hear the little bell, calling the youth and children together in the schoolhouse, which is nicely fitted up, north of the village, west side of the street. Mulberry trees are set around the building, which will in future days become a beautiful grove.

In passing the schoolhouse door, we hear the happy voices of little boys and girls in recitations or singing, also the music of the pencil upon the slate and the crayon upon the blackboard.

We are often invited to the school exhibitions, which are very interesting. Then the little students vie with each other to show the amount of diligence with which they have studied; striving with hard questions upon the blackboard, speaking dialogues, poetry, and even delivering orations, generally ending with music. Words of encouragement and good cheer and often small presents are then given to our dear little ones by their guardians and friends.

Our present teachers have been brought up from children and educated in this community. The school stands upon an even basis with the other schools in New Gloucester, and is under the supervision of the Superintending School Committee of the town. Children outside of the Society who live near attend, and their parents seem to be well pleased with the progress they make.

Just one hundred years ago the fourteenth day of this month, the first inhabitant of this place was converted to Shakerism. His name was Nathan Merrill. Within a fortnight of that time, nearly all the families around came

into this sacred union. In many cases a man's foes became those of his own household, for a man was set at variance against his father, and the daughter against her mother, and the daughter-in-law against the mother-in-law.

These were exciting days, and a goodly number from each family came into the joint relation. They could not close their ears to the voice of the Spirit of Christ, which was sounding in trumpet tones, "He that loveth father or mother more than me is not worthy of me, and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross and followeth after me is not worthy of me."

These good fathers and mothers have long since passed on to those lovely mansions, made without hands, eternal in the heavens. Many of them lived to extreme old age. In early youth I was conversant with about fifty of them, and had them for my instructors. They had brought their lives under such strict discipline that no trial, however severe, could disturb the serenity of their spirits. I have seen them grieved but never ruffled.

Last evening I visited a library containing a copy of each book published by this Order since it was founded. It consists of one hundred and seventy-five volumes, with their revised editions.

These books have been collected and numbered, and the library set in order for the reception of other books that may be published by the untiring efforts of Elder Otis Sawyer. Future generations will look upon his

works and call him blessed. In the way that Solomon built the Temple and that God made the world, so has he built the house that hath been reared in the midst of our village the past season. He said, "Let it be done," and it was done.

The storms of winter are approaching. Their harbingers have already been here, following a long and beautiful Indian summer, which, we trust, has been enjoyed by all.

MEETING-HOUSE AND CENTER DWELLING, SABBATHDAY LAKE, MAINE.

LETTER IX.

ORIGIN OF THE SHAKERS.

January, 1884.

Editors of the Messenger :—

To-day I find myself seeking out the beginning of Shakerism. The first thought draws me to a company of French prophets who went into England in the year seventeen hundred and six. They taught a high and pure religion, preparatory to a greater work that was to follow.

Those French prophets extended their warnings over the greater part of Europe. The few who went into England drew many into their ranks. They formed no regular Societies until about the year seventeen hundred and forty-seven, when a small Society was organized in the neighborhood of Manchester, under the leadership of James and Jane Wardley. They were very powerful ministers, and taught the confession of sin and purity of life.

In their meetings the people had wonderful manifestations of divine power, swiftly passing and repassing each other like clouds agitated with a mighty wind. From

these exercises they received the appellation of Shakers, a very appropriate name, for the Lord hath said, "All the men that are on the face of the earth shall shake at my presence," etc.

When this little Society was organized, Ann Lee, our Mother, was eleven years of age, but did not unite with these people until she was twenty-two. She had been a very peculiar child from infancy, serious and thoughtful, not addicted to play like other children. She often told of having visions of supernatural things. Her mother was a good woman, able to instruct and guide her, but she died when Ann was quite young, and left her with no one to depend upon for help. She was early married to Abraham Stanley and had four children; but they all died in infancy except one little girl, who attained the age of six years.

In her married life she found nothing but condemnation and sorrow, although her husband was very kind and attentive to her. She felt a yearning for a higher life, and the burden of sin and the depravity of human nature lay heavily upon her. She found some relasement by uniting with James and Jane Wardley, strictly adhering to their counsel and living up to the light of their Society.

The religious exercises of this little band stirred up the opposition of the people around them, and they were severely persecuted and often imprisoned, our Mother receiving her share with the rest.

About this time Oliver Goldsmith was writing "The

Vicar of Wakefield." In order to become acquainted with the condition of society in England at this period I refer the reader to that book. Those who excited prejudices by differing from others in sentiment or action, could expect but little justice and were often unmercifully abused.

It was in the summer of seventeen hundred and seventy that our Mother was imprisoned in Manchester, being falsely accused by her enemies of breaking the Sabbath. After a scene of deep tribulation of soul, when her way was seemingly hedged up on every side, and she cried mightily to God for deliverance, the rays of Divine Light suddenly broke in upon her spirit and the Heavens of Glory were spread before her in open vision. She saw the spirit of Jesus, and he spoke to her words of love and comfort, gave her a mission, assuring her of divine protection in its fulfillment, and revealed to her those principles upon which this Order has been founded, sacred, eternal and true.

When she was released from prison and returned to the Society, her Elders, James and Jane Wardley, immediately saw that she had received light superior to theirs, and they and their people willingly acknowledged her as their leader. From this time onward she was called "Mother" by her faithful followers. It has been said, that, when under the power of the Holy Spirit, her countenance shone with the glory of God, and her form and actions appeared divinely beautiful and very angelic. The power and influence of her spirit, at such times, was

great beyond description; and no one was able to gainsay or resist the authority by which she spoke.

I submit this letter to you, trusting that the message may be received, and with the prayer that the day may be hastened when "The knowledge of the Lord shall cover the earth as the waters cover the sea."

MARY ANN GILLESPIE.

Formerly of the Maine Ministry.

Let my name be recorded
  In the book the angels keep,
Where each act is rewarded
  And the seed I have sown I shall reap.
Then when the Angel Reaper cometh,
  And the harvest time shall be,
I shall find in my Father's house
  There 's a mansion reserved for me.

M. A. G.

LETTER X.

MOTHER ANN'S PERSECUTIONS IN ENGLAND.

Editors of the Messenger:—

By your kindness I have, transiently, been allowed space in your columns. Judging the future by the past I am encouraged to look for a continuation of the same. Many erroneous opinions are extant in regard to the Shakers, and it is but fair that their principles should become better known. Many who are uninformed are writing about them, and it is but just that the Shakers themselves should have a hearing. As I said in a former letter, we find ourselves to be best liked where we are best known, and some of your readers may desire to become better acquainted with a community that has prospered and gradually grown for more than one hundred years.

Many we behold who, for a closer walk with God, have been willing to forsake father, mother, wife and children, houses and lands and their former lives, and have in return, even now, in these community homes, received

an hundred fold of fathers and mothers, brothers and sisters, houses and lands, and all the song of their souls is:

"Nearer, my God, to Thee, nearer to Thee;
E'en though it be a cross that raiseth me."

If one had always been blind and had never seen a sunbeam, is there power in words to describe it so that he could know of its beauty? If one had always been deaf and had never heard the song of a bird, is there a lauguage by which it could be brought perfectly to his understanding? Even so words fail of describing the joys of the redeemed spirit.

"Alone, O love ineffable,
Thy saving name is given.
To turn aside from thee is hell,
To walk with thee is heaven.

"Thy litanies, sweet offices
Of love and gratitude;
Thy sacramental liturgies,
The joy of doing good."

In my last letter, I wrote you of the origin of the Shakers; that the first Society was established in the year seventeen hundred and forty-seven, and that our Mother, Ann Lee, became its leader in the year seventeen hundred and seventy.

Her mission, calling people as it did, away from the selfish, private family life, into a great brotherhood and sisterhood, and striking a deadly blow against those indulgences which the carnally minded so much desire, stirred up the opposition of many, and caused her to have relentless enemies.

Three attempts were made to take her life while she

remained in England. Once she was locked in a prison, and kept, as her enemies thought, without food for fourteen days, with the intention of starving her. One of her followers, James Whittaker, whom we now call Father James, then a youth, went each night after the first and put the stem of a pipe through the key-hole of the door, and into the bowl of the pipe poured wine and milk, by which our Mother received nourishment that sustained her. It was with astonishment that her enemies saw her walk off with so much strength when they unlocked the door at the end of the fourteen days, expecting to find her dead.

At another time they accused her of blasphemy, and caused her to have a trial before four ministers of the Established Church, hoping that they would condemn her to have her tongue bored through with a hot iron. I am aware that this is dreadful to speak of in these days, but great cruelty prevailed at that time.

The ministers requested to hear her speak, and she spoke with such power that they dismissed her at once, and advised her accusers to let her alone.

This enraged them to such a degree that they determined to take the power of judgment into their own hands. They agreed to stone her for blasphemy, and led her into a valley. Some of her people followed and kept near her. Then her accusers took their places upon the hill opposite and commenced to throw stones, but missed their aim in every instance except one. One of the brethren was slightly injured. In a short time

those men began to quarrel with each other and dispersed, leaving our Mother and her people to return in peace to their homes. In relating these circumstances to some of the believers she said: "While they were throwing their stones I felt myself surrounded with the presence of God, and my soul was filled with love. I knew they could not kill me, because my work was not done; therefore I felt joyful and comfortable, while my enemies felt distress and confusion."

Those were days when persecution walked rampant; when life was often taken in punishment for the expression of a religious opinion. But at that same time a home was being prepared in the wilderness of America, where freedom of thought could be tolerated, and "To the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place."

ELDER WILLIAM DUMONT.

Sabbathday Lake, Maine.

"Who will walk in the midst of the flame
When the gospel fire is burning?
Who will endure to be made wholly pure
Without one shadow of turning?"

LETTER XI.

ROYAL'S RIVER—NOBLE PIONEERS OF THE TOWN—FIRST SHAKER MEETING IN NEW GLOUCESTER—ELDER ELISHA POTE—DEATH OF ELDER OTIS SAWYER—VISION OF MOTHER ANN.

May, 1884.

Editors of the Messenger:—

This morning the mist is rising from the water-courses and encircling the distant hills. Northeast of our village we can trace Royal's river through the "Woods of Pine," by the billow of mist which hangs over it, as it finds its way to the sea by a zigzag course.

> "The winding way the serpent takes,
> The mystic river took,"

as in all the years that are past it has borne the overflow of Sabbathday Lake along through the green fields and meadows, around the hills and over the pasture lands, until it reaches the ocean at Yarmouth, eighteen miles from this place.

Up this river were poled on rafts the families and

goods of our forefathers in the fall of the year seventeen hundred and forty-two, they having come by vessel from Gloucester, Mass. The first settlement was then made upon the sunny slopes of those hills.

Until the time of this intrusion, the winding stream had been hurrying on, "unvexed by the wheels of industry," since that far-distant day when it was first called into being by the "Heart of Heaven."

"Come forth, O Water of Serpents!
In sinuous, gliding grace
Went forth the queenly river
Unto her chosen place.
Then called he the youngest, the fairest,
Step softly, Water of Birds!
And the silver-footed brook stole out,
Singing songs that had no words!"

The French and Indian war broke up this settlement for a time. Their log-houses were destroyed and saw-mill burned by the savages, and the people fled back to their old homes. They returned in the spring of seventeen hundred and fifty-four and built a fort or block-house, in which they lived six years, never going out unarmed.

The year seventeen hundred and sixty brought peace to the settlement. The old homes were soon restored, and the wilderness was made to blossom as the rose.

The names of men of stern integrity adorn the escutcheons of this town.

William Widgery was one of the pioneers, the man who was obliged by his charter to refuse Marshal Ney a

passage to America in his vessel; upon the downfall of Napoleon.

Isaac Parsons, represented as the man with a stern look, built the first frame-house, which is still standing; and O how sacredly was the Sabbath observed in that house! His descendants are among the most respectable people living around us.

The Rev. Samuel Foxcroft was the Puritan minister, who for many years dispensed the word of God to a united people, required by law to attend to his teachings. When he laid down his charge in the year seventeen hundred and ninety-three it was with sorrow he saw his flock scattered, freedom of conscience leading each man his own way.

The first Shakers came to New Gloucester in November, seventeen hundred and eighty-three, and held meetings in the western part of the town. Their first meeting was held in the house of Gowen Wilson, Sr., which was situated in the field just south of our large garden, on the west side of the road. Elisha Pote, a young man from Gorham, Maine, took the lead in speaking. He had lately become a convert to the Shaker faith. His reasonings were clear and convincing, and his voice mild and persuasive.

Many believed the new doctrine, and the Shakers have occupied this ground from that day until the present time.

The Society was organized on the nineteenth of April, seventeen hundred and ninety-four. The Society at

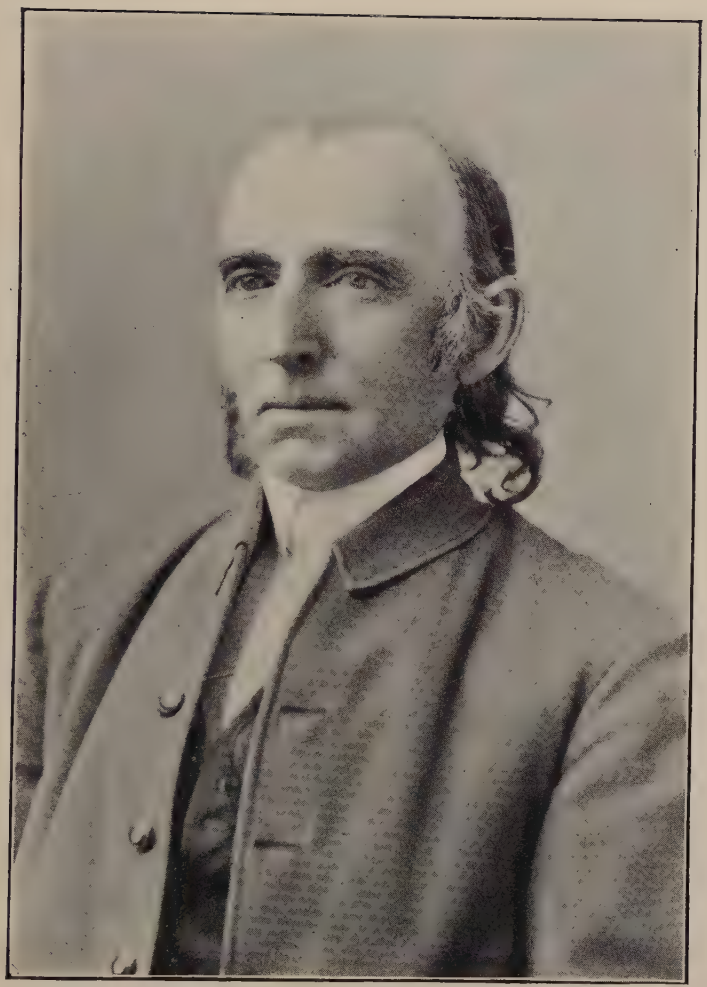
Alfred, Maine, had been organized a short time previous, and another Society in the town of Gorham soon after.

Elisha Pote afterwards became the spiritual leader of the three Maine Societies, and occupied that place many years. He died at a great age, widely known and respected by all.

His second successor was our well-beloved Elder Otis Sawyer, who in the month of March, the present year, went over to dwell in the Paradise of God, the "House not made with hands, eternal in the heavens." Like a beautiful cloud he moved from our sight, but the Comforter cometh. Upon the wings of the morning are wafted these words to the sorrowing ones, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you;" "and, lo, I am with you alway, even unto the end."

Why should we mourn when he is with us nearer than before, when he is leading us in green pastures, and beside the still waters? His pure and refined spirit has become one with Christ, even as Christ is one with the Heavenly and Eternal Father and Mother.

I will here add an item further in regard to that ocean voyage of Ann Lee and her people. As I wrote you in a former letter, the ship which brought them came very near sinking in mid-ocean with all on board, and was saved by a miracle. At that time the people of America were commencing the struggle for independence. The Angel of the Lord was seen by our Mother, passing on in advance of the ship, singing with a mighty voice:



ELDER OTIS SAWYER.

Formerly Bishop of the Societies in Maine.

"Like unto the grandeur of the eastern clouds when the sun is rising, so is the redeemed spirit."

"From the Heaven of Heavens
O'er sea and land I fly,
Crying sweet, sweet liberty!
Peace, peace upon earth,
The hand of the Lord
Has freed America.
O bless this blessed day,
Your freedom, freedom claim;
And prepare ye, all people,
Salvation to gain."

IN THE WOODS OF PINE.

BEAUTIFUL trees of the primitive forests,
Oft in your shades I 'm delightfully led,
Culling the wild flowers, resting in green bowers,
Where to my feet a rich carpet is spread.

Music of warblers free everywhere greets me,
Blending in harmony's unwritten song;
So, from the depths profound, chanting a merry round,
Onward the ocean-bound brook glides along.

Wonderful trees with your branches extending,
Casting your shadows and shedding your dew,
Moved by the breezes, dependently bending,
Gratefully clouds pass their shadows o'er you.

Mighty in strength, wealth, and pride of the nation,
Waving in grandeur o'er mountain and plain,
If ye could speak, 't would be, "Check the strong axe-man,
Save and protect us, ye powers of Maine."

Thus the great Pine Tree State may by an effort
Rescue the forests by which she is blest,
Finding in recompense treasures of excellence,
Richer by far than the mines of the West.

Beautiful trees of the primitive forest,
O how delightful to walk in your shade,
Culling the wild flowers, resting in green bowers,
Where under foot a rich carpet is laid!

ELDER ABRAHAM PERKINS.

[Age, 90 years.]

Formerly Bishop of the Societies in New Hampshire and Maine.

O beauteous resurrection morn!
My spirit unto thee is born;,
Thy elements I love.
Thy air I breathe, in thee I live,
The substance lost I now retrieve,
Which opens heaven above,
The worlds of light above.

A. P.

LETTER XII.

PROTESTATION I.

August, 1884.

Editor of The Increasing Light:—

Before me is one of your papers containing an article in regard to our people. The writer says that he strained his understanding long and earnestly to get clear on a certain point, and that he failed of satisfactorily finding out, when he attended our meeting on the Sabbath of the twenty-second of July. If he will lend us his attention a few moments we will enlighten him, but will first say that we notice several mistakes in his communication to which we greatly demur; and as we desire that our principles should become better known to those outside, it may be well to give your readers the other side of the story.

I attended the meeting of which he writes, but did not hear the gloomy things he tells about. "But this we confess unto you that after the way which they call heresy, so worship we the God of our fathers," believing

in the inspired word. From my standpoint it was the worship of God in the beauty of holiness. Our reverend Elder stood before us, his silvery locks and goodness of heart entitling him to our love and respect, while he nobly held forth the word from a soul overflowing with love to God and humanity. "Thou shalt rise up before the hoary head, and honor the face of the old man and fear thy God; I am the Lord."

We do not believe in the Trinity. To us God is Father and Mother and has been from the beginning. In this we are sustained both by the Scriptures and reason. Jesus was an inspired man, Ann Lee was an inspired woman. Christ is the Anointing Power that all may receive. Inasmuch as Jesus became the Christ and as Ann Lee became the Christ, so may all be in possession of the same spirit to that degree which they make themselves worthy by good works.

We know that all can not be Shakers, and we have great respect for those parents who bring up their children "in the nurture and admonition of the Lord." We have no sympathy with the unfruitful works of darkness. We claim that the generative life is not the highest life. The example that Jesus set we strive to follow.

The celebrated veteran, Frederick Douglass, attended the meeting in question. He was staying at Poland Mineral Springs for his health, and gave us the pleasure of seeing him in the audience. This circumstance tended to carry our feelings back to those turbulent days through which our country passed and triumphed.

ELDER JOSHUA BUSSELL.

Alfred, Maine.

"Deep the river of life that 's flowing,
Gently gliding serene and grand;
Oh, the beauty of its crystal waters!
Laving the shores of the promised land.
Sailing along on its peaceful bosom
Are kindred souls, a happy band,
Filled with songs of joy and rejoicing
As they near the promised land."

As we would lightly pass over the ridicule of the thoughtless so would we, like Phocion of old, scorn the applause of the giddy multitude; but we love goodness wherever it is found, and we love our Shaker brothers. They are worthy of our confidence and trust.

LETTER XIII.

PROTESTATION II.

August, 1884.

Editor of the People's News:—

In your paper of Saturday was a letter entitled, "Among the Believers," and the thought struck me that you might give a place in your columns to a letter from one of the Believers.

In view of Sabbathday Lake, in view of the green slopes and in the shade of the round-topped apple trees, I am writing to you this sultry August day.

Yesterday was Sunday, and the "Little Church" was crowded. Many came from Poland Springs, two miles distant on the north. Auburn, Lewiston and Portland were also represented in the audience. All here to witness the worship of this peculiar people. Why peculiar? Because they have dared to differ from others. In looking round upon the people who filled our church, we could not help observing how many there were who saw us only in the light in which we were viewed by the lady

whose letter appeared in your Saturday's paper. But there was a class there who saw things differently — who saw nobility and dignity in the Shaker brothers, who saw loveliness and beauty in the Shaker sisters' dress, which was not, my friend, "selected with a view to its ugliness"; that is a mistake, but with a view to utility and comfort. "Your tastes are perverted," said our good Elder Frederick Evans to one who failed to see beauty in the Shaker sisters' dress. "Bad diet has done it, or you have been wrongly educated."

Communications are often published in the secular papers in regard to the Shakers, written by those who understand but little of our principles or manner of life, in which we find wide deviations from the truth, and we desire a hearing. We have been with you one hundred years, and yet are in a great measure unknown to you.

The writer says that the Shaker brothers are honest. All that they sell proves to be just what they represent, and with the next breath, that the rhythm of their motions indicates "We are nothing, less than nothing. An honest man nothing but a dream! To me the rhythm of their motions means, "We are the noblest work of God!"

Now let us inform you, who see so little to admire in the pure life the Shakers lead, that we often see as much in your lives, in your beliefs and in your manner of dress that seems strange and unaccountable to us, as you can possibly see in ours that seems strange and unaccount-

able to you. But we will wait for the future to weigh all things, knowing that the truth will finally prevail.

"God's ways seem dark, yet soon or late
They touch the shining hills of day;
The evil cannot brook delay,
The good can well afford to wait;
Give ermined knaves their hour of crime,
Ye have the future, grand and great,
The safe appeal of truth to time."

Sarah Fletcher. Prudie Stickney. Sirena Douglas. Mamie Curtis. Ada Cummings. "Aurelia." Lizzie Haskell. Amanda Stickney.

SISTERS OF THE SABBATHDAY LAKE COMMUNITY.

FATHERS AND MOTHERS, AN HUNDRED FOLD GREETING.

[From the *Manifesto*.]

New Gloucester, April, 1884.

You whose spirits are replete with that perfect love which casteth out fear, in you is found that charity which never faileth, binding up the broken-hearted, strengthening the weak, and comforting the afflicted. In you is found that power which healeth the sick of sin, casteth out the spirits of evil, and giveth sight to those who are blinded to the true light and life.

By giving up all you have received all. For every sacrifice that you have made of selfish pleasures, an hundred fold of spiritual blessings has filled your cup to overflowing, and the pathway in which you walk is leading you nearer to the fountain of all good, nearer and nearer to God.

A few short years here in which to teach your disciples and followers to do as you have done, to live as you have lived, and then the real home in the Heaven of Glory is opened unto you.

"They are slipping away, these sweet, swift years,
Like a leaf on the current cast;
With never a break in their rapid flow,
We watch them as one by one they go
Into the beautiful past."

And one by one you go, beloved, into the beautiful future, into the home of the redeemed, a home that you have made your own by a travel of soul away, far away from sordid passions; redeemed from all that is not of God.

Like the lake in midsummer, when the air is still, so is the redeemed spirit. Like unto the tree clothed with the blossoms of spring, and like unto the tree laden with the ripe fruits of autumn, so is the redeemed spirit. Like unto the grandeur of the eastern clouds when the sun is rising, so is the redeemed spirit.

In the school of Christ you have been disciplined, by the fire in Zion you have been tried, until like the gold of Ophir you are purified; and now saith the Spirit, "Ye shall walk with me in white, for ye are worthy."

From this high estate, let your blessing descend like the dew of Hermon into the hearts of your faithful children. Let your mantles rest upon those who follow in your footsteps, and you shall be more than satisfied when the books are opened, and your eyes behold the record of those whom you have led along in the Highway of Holiness.

TRUSTEES' OFFICE, SABBATHDAY LAKE, MAINE.

THE CHRIST OF THE AGES.

CREEDS—BAPTISM—THE EUCHARIST—EQUALITY OF THE SEXES—THE BIBLE—THE ARTS AND SCIENCES.

[From the *Manifesto*.]

January 15, 1896.

"Ring out the darkness of the land,
Ring in the Christ that is to be."

In the January *Humanitarian* is a communication by Paul Tyner, entitled, "The Christ Ideal in Shakerism." He says that Mother Ann Lee believed that the spirit of Jesus came to her when she was in prison in Manchester, England. No doubt it was Jesus, the Christ, for from that time she was clothed with the Christ as with a garment.

In the prison, more than one hundred and twenty-five years ago, principles were revealed unto her which the development of the sciences have been unable to overthrow, principles that will stand to the end of time.

The revelation which she received was a harvest from the generative life. Also that the mission of Jesus upon the earth was to teach a higher life to those who were able to receive the doctrine.

When she returned to her people from the prison she took up the work where Jesus had left it, and her followers were not of the world, even as the followers of Jesus, in his day, were not of the world.

In the Order or the Community which she founded, she was second to Jesus. Jesus was the first to teach the higher life, Ann Lee was the second. Both were inspired by "The Christ." Our Mother being second to Jesus in the Shaker Order was the cause of her followers making use of the expression, "Christ made his second appearance in Ann Lee." Christ had appeared in thousands before our Mother lived, and also before the days of Jesus.

New truths have been revealed to the disciples of Mother Ann, from time to time, ever since the Shaker Order has been established. Our brother, Paul Tyner, is right in this. Fast upon the downfall of the generative life has come the enlightenment.

Creeds have fallen before the Star of Revelation. The Trinity is dethroned. God is our Heavenly Father and Mother. The atonement by the death of Jesus has passed away.

Baptism by water is supplanted by the baptism of fire and the Holy Spirit, the Christ. This spiritual fire is to consume the evils inherent in the human soul, the tares. "There is a fire in Zion, and a furnace in Jerusalem."

The Eucharist is understood to be received by living the pure life which Jesus lived — typified by the body and blood, which means the life.

ELDRESS LIZZIE NOYES.

Sabbathday Lake, Maine.

"O brighter than the morning star
Is the heart that is pure and free!
And the light that 's ever glowing there,
The star of purity.
The sun shall wane, the stars go down,
And reign of time be o'er,
But the living light in the heart that 's pure
Shall shine forever more."

Endless punishment is also routed, and an angry God is no more. But the sinner finds punishment enough. Each must atone for his own sins, by bringing them to the light and forsaking them forever. When reformation is complete, the punishment is removed.

Progression after death is also established—a travel of the soul from one degree of grace and glory to another for ever and ever. A soul can recede from God after death, yet the farther he gets away, the harder he will find it to return; but return he must sooner or later. Even the Parsees bring back their first old evil one, Ahriman and his rebellious host. After being purified by fire they all return and are forgiven.

In the Shaker Community woman has taken her place as an equal with man, by intellectual if not by physical strength. Where there is an Elder, there is also an Eldress; where there is a Deacon, there is a Deaconess, considered equal in their powers of government.

The Order is founded upon present revelation sustained by the inspired Word. God is as able and willing to reveal his will to man to-day as he was two thousand years ago. The Bible contains much that is inspired and much that is not, but God has placed his law in the hearts of his people.

A Shaker must live in the light, he must walk the straight path of purity, and consecrate himself and all that he has to the upbuilding of the cause; should he depart from either of these principles he ceases to be a Shaker.

The arts and sciences, in a future day, will flourish under the patronage of those living the highest life, the Shaker life. Heretofore the work of drawing the lines between flesh and spirit has been so great that there has been no time to give to any other thought but that of watching all the avenues to keep out the evils that might enter and destroy the good that has been gained.

In the new heavens and new earth, all that is pure and elevating in art and the sciences will be understood and appreciated.

THY WILL BE DONE.

[From the *Manifesto*.]

Is there any reserve in this? And can "Thy kingdom come" unless the will of God is done? Are we able to take by violence and hold that heavenly kingdom, which we have so long been striving to obtain, and for which so many have fallen in the fearful struggle?

We believe that the Holy City, the New Jerusalem, hath come down from God, and we are privileged, spiritually, to walk its lovely streets. Here wrangling and confusion are very much out of place, and what would be our appearance in soiled and ragged garments? Our spiritual robes cannot be clean and white unless we live in purity in thought, word and deed.

We have been assured that there are angel bands who march through the heavens, and surround the throne of the Highest. How could these be held together unless there was perfect order, and each had his place assigned him and kept himself in it? Do they not cheerfully move in the spirit of "Thy will be done"? So we will cheerfully resign our spirits, and follow that "cloud by

day and pillar of fire by night" which goes before the chosen people, as they travel away from the wilderness of sin. "The tabernacle of God is with man." Believing this, we find God in our union with his saints. Separate our spirits from them and we are lost, like wandering stars, in the regions of darkness.

"He that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him a new name." This promise is for us if we are worthy; if not, others will take our places.

Our lives are required at our hands. Let us reserve nothing for self, but with full purpose of heart resolve to carry out, daily, a perfect consecration, and realize the hundred fold reward. "He that loseth his life for my sake shall find it," saith the Christ.

MARY ELLA DOUGLAS.

Who left her companions at Sabbathday Lake for a more beautiful home in the Spirit Land, February 9, 1893.

"Sweet Summer Land, O Land of bright glory!
Thy beautiful fields are spread out before me.
Thy verdant groves, and thy vineyards fair,
And my soul exclaims, 'How wonderful they are!'"

ANGELS OF THE NEW DISPENSATION.

[Read in our meeting for Soul Communion.]

Behold we come! Wafted upon the zephyrs from the Elysian fields we come unto you. Glory and brightness are in our wake, and the beautiful rivers of heavenly love are rolling onward, deluging the land from shore to shore.

Home of the favored and blest! Home of the pure and the true! We came unto you first; we came unto you in the early dawn, when the birds sang of this New Hope that is now being established by the scientific researches of the day.

Search your records, for laid away in your archives are thousands of messages, words of prophecy, of love, and of comfort, which we brought unto you before we went abroad to do our work with the nations of the earth. We will come unto you again. In God's good time we will come.

Hush! breathe not a thought of doubt while undergoing the throes of a mighty change. Not one jot nor one tittle of all that we have said unto you shall fail. Your

banner shall be raised on high; higher than ever before shall be your standard, and your victory shall be acknowledged by the nations of the earth.

Children of the New Hope, look well to the path in which your feet are found to be walking, for on the plane of nature is the home of discord and strife. We can never walk with you there. But in the bower of purity and spiritual life you will find us. Here we will walk with you, and talk with you, and sing unto you the beautiful songs of the redeemed among men.

Listen and you shall hear our voices. Come near unto us and we will draw near unto you. We will feed you from our ambrosial stores, and clothe you in fine linen, clean and white. Come unto us all ye that labor and are heavy laden, and we will give you rest.

Amen and amen.

Lizzie and Hiram Bailey.

Samuel Kendrick.

SOME OF OUR CHILDREN AND THEIR TEACHERS.

LETTER TO THE EDITOR OF THE MANIFESTO.

November, 1889.

Elder Henry C. Blinn:—

You gave us from your diary in the November *Manifesto*, such a graphic account of your journey and visit to the Western Societies, that it almost seems that we went along with you on that delightful tour. You were very kind to write this up for us, and we thank you from our hearts.

The November *Manifesto* is very interesting to us. The music, "Beautiful Shore," awakens memories of loved ones who have gone on before, and are now enjoying the grandeur and beauty of that heavenly home; while our homes here are so vividly described that we cannot but feel how good it is to be joined to all that is lovely, pure, and true.

Now I must own that the lesson for the Bible class is what has drawn me out to write you this letter. It will be very interesting to read the answers to the questions, and I hope a goodly number of pupils will respond, and by so doing be a credit and honor to their kind teachers.

It seemed to me, good Elder Henry, while reading over these questions, that I would like to give you my ideas in regard to them, although they may greatly diverge from the opinions of others.

First answer: The two verses of Psalms, used as a prayer, that to me are the sweetest and strongest, are the tenth and the eleventh verses of the eighty-fourth Psalm: "For a day in Thy courts is better than a thousand," etc.

Second: Is there a more noble act of self-sacrifice recorded in the Old Testament than that made by Jephthah's daughter, when she yielded herself so willingly, that her father might keep the rash vow he had made unto the Lord?

Third: As the opinion of an individual, I would say that the grandest character in the Old Testament is the Prophet Daniel. The purity of his life was very nearly like that of Jesus. He lived the angel, virgin life, approaching divinity. It seems that Joseph and Job were spotless characters, but they were upon the plane of nature.

Fourth: The Book of Daniel is to me the most interesting book of the Old Testament, notwithstanding Robert Elsmere tells us it is a fraud. In the last chapter is the sweetest prophecy of all: "Blessed is he that waiteth, and cometh to the thousand, three hundred and five, and thirty days." Has that time come? and is Daniel now standing in his lot, at the end of the days?

Fifth: Matthew, eleventh chapter, commencing at the

ELDER HENRY C. BLINN.

Bishop of the Societies in New Hampshire.

"Countless millions ages hence
Shall sing and speak the praise
Which fills the heart and moves the lips
Of saints in latter days."

twenty-eighth verse: "Come unto me all ye that labor and are heavy laden, and I will give you rest," and so on. "And ye shall find rest unto your souls," with the conditions. What promise could be more comforting to the weary?

Sixth: Proverbs, thirteenth chapter, sixth and seventh verses, are very wise.

Seventh: The forty-fifth Psalm is most joyous, and very significant to the followers of Mother Ann Lee: "My heart is inditing a good matter," etc.

I must now come down from this height and write of home. In New Gloucester we have had an abundant crop of winter apples, very fair and free from defects. Many of these have been sold at a good price, but enough are stored with other fruits and vegetables for future use. Thus we are prepared to enter the cold season, happy in the anticipation of all temporal needs supplied, while the loving companionship of good Brothers and Sisters crowns the whole with joy unspeakable.

Home comforts are not the least of the many blessings bestowed upon us by our Heavenly Father and Mother.

TRIBUTE TO ELDER GILES B. AVERY.*

Brothers and Sisters in Christ:—

The great change which we all anticipate has come to our reverend Elder Giles. No more will he stand before us as of old, his countenance beaming with inspiration, hope and joy. But from those evergreen shores, by faith we still hear his voice and feel the same power from his overflowing spirit.

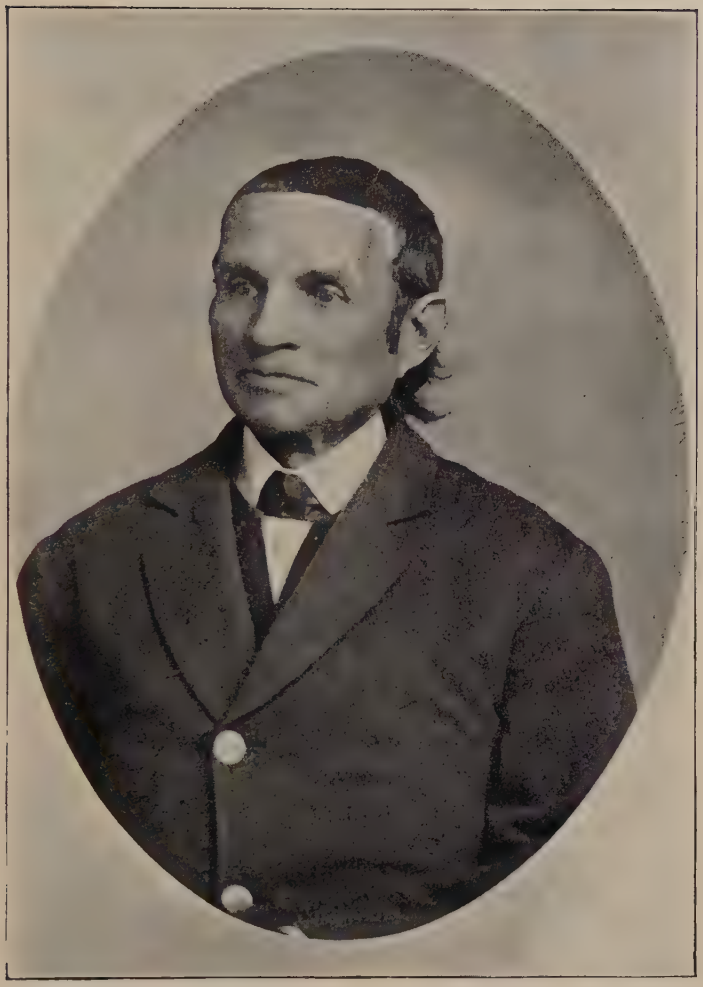
Long years ago, when very young, I remember hearing Elder Otis Sawyer say, "I have received a letter from an angel of the Lord."

"And who might that angel be?" was the question propounded.

He answered, "Giles B. Avery of Mount Lebanon, N. Y." That was before either of them took their later spiritual burdens.

By and by he stood before us as one of the leaders of our fair Zion, and the impression was strong: There

* Of the Central Ministry, who passed away from earth December 27, 1890, at Watervliet, N. Y.



GILES B. AVERY.

"The Angel of the Lord."

I want to feel my spirit blest,
Find for my soul a home of rest,
And my union, pure and strong,
With the heavenly orders moving on.

G. B. A.

stands "the angel of the Lord." And so it has remained up to this day.

There is a land of pure delight,
  It is not far away,
And there, arrayed in garments white,
  Our Elder walks to-day.
He sends to us a blessing pure,
  A message to abide,
O Zion, thou wilt stand secure,
  For God is on thy side.

LETTER TO COUNT LEO TOLSTOI.*

SABBATHDAY LAKE, MAINE, February, 1891.

Dear Friend and Brother:—

Here in America is a home prepared for those who desire to live pure lives, and the Christ spirit revealed through Ann Lee is the foundation thereof, and the spirits of the redeemed administer thereunto.

The indwellers of this home are now beholding a light on the distant horizon. It is the light from your stronghold, and it can never be quenched.

Your companion, in that she is sacrificing herself to sustain you in your convictions of right and in living them out, is largely endued with the spirit of Christ. We are thankful at every thought that you have such a help at your side, and also that your daughter Titiana is proving herself worthy of such a father.

In bringing to light the unfruitful works of darkness, you have gone to the depth of human depravity, as Ann Lee has done before you.

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* This letter was suggested by reading the Kreutzer Sonata, and was forwarded to Count Leo Tolstoi at Tula, Russia, by Brother Alonzo Hollister of Mt. Lebanon, N. Y.

SISTERS OF THE COMMUNITY AT SABBATHDAY LAKE, MAINE.

"She stripped a carnal nature
Of all its deep disguise,
And laid it plain and naked
Before the sinner's eyes."

You have done the same, and the sinners of the nations are now in a squirming condition. The Word which went forth from Ann Lee one hundred years ago has now gone forth from you, and the trumpet gives no uncertain sound.

Ann Lee arose in the dawning of the morning and took upon herself the spirit of Christ, the same spirit that baptized the man Jesus. He was the first among many Brethren. She is the first among many Sisters. "And this is the name wherewith she shall be called, 'The Lord of our Righteousness.'"

The women of the nations are following in her wake, asserting themselves equals to their brothers, both in the sciences and governments. They will acknowledge her and confess her name when they find out the spirit that is leading them.

Jesus was administered to by the spirits of the just. He saw them. His disciples saw them. And you, dear friend, have a mighty host around you. They whisper to your spirit; you listen and write. They lay their hands of blessing upon you; you feel and receive.

God's people everywhere are sending you their love and encouragement.

Your sister in the cause of self-denial.

JESUS—BUDDHA—THE SERMON ON THE MOUNT.

[From the *Manifesto*.]

In *The Arena* for March, 1892, Charles Schroder asks the question, "Where do we find the Christian teachers of any sect, creed, or denomination, who dare to preach and live, or even accept this grand sermon in its entirety?" If he should visit the Shaker Communities, he would find a people who do accept the Sermon on the Mount as their guide, whose aim is to control their lives by its teachings in every respect. He would find in them some who are true followers of Jesus, The Christ, and who have in reality entered "The Path" and are walking the straight and narrow way.

During the six hundred years from Buddha to Jesus, spiritual light was increasing, and Friend Schroder is right in ranking the teachings of Buddha second to those of Jesus.

Both of these great teachers opened to the people a "Path, which the vulture's eye hath not seen. The lion's whelps have not trodden it, nor the fierce lion passed by it."

"Enter the path," said Buddha, to those who would become his followers (among them were some of his nearest relatives), when he returned from the wilderness, enlightened, illumined, and all animal passions subdued.

"Straight is the gate and narrow is the way which leadeth unto life, and few there be that find it," said Jesus.

In all the ages that are passed, how few there have been who have entered the straight and narrow way and turned neither to the right nor to the left, but kept onward and upward until they have reached the heights for which they started.

These, by the discipline brought to bear upon their daily lives, have found their spirits purified, all selfishness eradicated, and every evil passion subdued. That it can be done has been proved by loyal souls. If Friend Schroder will visit Mt. Lebanon, N. Y., East Canterbury, N. H., even our little home at Sabbathday Lake, Maine, or any of the Shaker Societies, he will find people who lift up their voices in denunciation of war, and all the evils of the day and also of the night.

It is not because their number is small that they are not heard. The multitude have blinded their own eyes and stopped their own ears. They will not see, they will not hear.

"THE SHAKERS AND THEIR HOMES." *

[From the *Manifesto*.]

SABBATHDAY LAKE, ME., February, 1893.

Brothers and Sisters of the Highest Life:—

From victory to victory in the path of purity you have walked from youthful days until the present time, and now as said the beloved apostle so can you say, "We know that we are of God, and the whole world lieth in wickedness."

Elder Giles B. Avery once said, "Zion is the working hands of God in the world." It then becomes the duty of believers to "sow light till the world is aglow." If we fail to do this, others may arise to take our birthright, and it is now evident that light is greatly needed to shine abroad over the earth.

Whenever we come in contact with those outside, we find that we are very imperfectly known unto them. The questions which meet us at every turn are like these: "What is your religious belief?" "What is the difference between you and the Quakers?" "Have you

* By Charles Edson Robinson.

OUR CHILDREN.

books that will inform us of your history and manner of life?"

In answer to the last question, we tell them that we have books, large and small, and we have let them have a great many written by those of long spiritual travel and deep theological study and experience. Thousands will yet arise to call our good Father F. W. Evans blessed for the labors from his brain and pen, and also others who have toiled in the same field.

But "variety is the spice of life," and one outside of our homes has written an interesting series of articles, in a very friendly spirit, giving the history of the Order from its commencement; of the organization of the Societies, and the foundation principles by which they are governed; also biographical reminiscences, together with illustrations of nearly all our villages and some of our leading members. These articles have appeared during the last two years in the *Manufacturer and Builder*, a magazine published in New York City.

The work has been revised and very kindly given to us, with the use of the plates for the illustrations, by the writer of the series, our good friend, Charles Edson Robinson, who it seems has made the lives of God's people a study, and is himself not far from the kingdom.

At a sacrifice of time and labor, the work is now being printed and put into book-form by Elder Henry C. Blinn, editor of the *Manifesto*. His reward is with him, to give unto the people according as their subscriptions to the books have been.

In our correspondence with the Brothers and Sisters of the different Societies, in regard to the work, the kind spirit in which we have been answered has filled our hearts with thankfulness. We are particularly grateful for the approval and help of the Elders of the North Family, Mt. Lebanon. It is our hope and trust that in the future new editions of and additions to this work may be made, until "the knowledge of the Lord shall cover the earth as the waters cover the sea." Even now the tide of adversity is rolling back and prosperity's waves are rolling in.

The Voice of the Spirit will be heard to the uttermost parts of the earth.

"For the angels are coming down from heaven,
To bless the people anew,
They are coming with rich and beautiful gifts
For every one of you."

ADDRESS TO THE SCHOOL AT SABBATHDAY LAKE.

I was made happy this afternoon by an invitation to visit your school. I find that it has been a very profitable term to you. The improvement that you have made is plainly to be seen. The teachers have done credit to themselves, and the pupils are a credit to their teachers.

All who have attended here this winter are not scholars, but all are pupils. Appearances show that the pupils have been trying very hard to become scholars.

Your school-days are slipping away, term after term. In future years you will recall these days as the happiest period of your lives, and the very sight of an old book that you used in school will send a thrill of delight through your whole being.

As you advance in life, you will sense more and more the sacrifices that your teachers have made for you. Of these you can have but little idea now. I know the joys and the sorrows of a teacher's life. I know the hopes and the fears, and I know how the teacher enters into the little life of each child under her charge, and I know how it hurts her to take away your merits. But I hope

you have not lost your merits. I hope you are all entitled to prizes.

You are going out into the spring that will soon be upon us. The mayflowers will bloom in the green pastures, the violets and buttercups will appear, and many pleasures will be yours as you roam over the fields of your beautiful home. While you are enjoying all this, do not forget your school-lessons, but let them combine to teach you to be good men and good women in all your future years.

You have many friends who are watching you anxiously. You must not only be to them all that they expect, but, if possible, you must be to them all that they desire.

And now farewell for the present. I hope to meet you here again in the lovely month of June. Then the birds will be singing in a thousand tree-tops, and the orchards and gardens will be blooming in beauty.

ATTENDING SHAKER MEETING, 1880.

INVOCATION.

DELIVERED AT THE DEDICATION OF THE NEW CENTER DWELLING, THANKSGIVING DAY, 1884.

"Will God dwell on the earth?"

Behold, the Heaven and the Heaven of Heavens can not contain thee, how much less this house that has been built unto thy name! Yet have thou respect unto the prayers of thy people this day, that thine eyes may be open towards this house in all coming time. For thou hast said, "My name shall be there."

Our Heavenly Father and Mother, who sustained our parents who have gone before, who opened a way for them in the wilderness, and strengthened their hands to build up this beautiful home for us to enjoy, grant that this house that stands on the site of the one they reared may be a continuation of the same, with an increase.

Hear thou the voice of prayer and praise which ascends to thy throne this day, from thy consecrated and devoted people.

Bless thou the spirits of the fathers and mothers who have laid down their lives in this place.

And, O bless with a special blessing Elder Otis Sawyer, who went out from among us in the midst of his labors in the beauty and glory of heavenly light; whose spirit is now here, a watchful guardian, beaming with the brightness and joys of immortal youth.

And, O our Heavenly Father and Mother, grant that a double portion of thy blessing may rest upon our beloved leaders, the Ministry of the Bishopric in Maine. May the heavy burdens be lifted, and their spirits filled with joy unspeakable.

And all our loving Elders, hear thou from thy throne in the heavens, that the sunshine of thy love may abide with them forever.

Send thou a message of peace to the aged ones who meet here and renew the heart of each toiling brother and sister.

May this day long be remembered by every little child whose home is in the beautiful Zion of God in this place.

Amen and amen.

NEW YEAR'S GREETING.

[From the *Manifesto*.]

Brothers and Sisters of the Household of Faith:—

Our good Sister Ada S. Cummings, who writes our monthly notes for the *Manifesto*, has some trouble with her eyes and therefore must be careful for the present. As she cannot write until the time will be past for you to receive our New Year's greeting in the January number, I thought I would tell you that we at Sabbathday Lake wish you all a happy New Year.

It is a hazy Sabbath, not what we would call foggy, for the sun is shining almost through, and it makes us think that heaven is beyond only a little way. We attended our religious service and heaven appeared right in our midst, no haze to separate. Eldress Harriet Goodwin spoke beautifully to the youth and children, and said that she had noticed a marked improvement in their deportment, and this is what her loving motherly eye is quick to see. Their Elders and teachers spare no pains with them, and they show that they are giving good heed to the kind instruction which they receive from day to day.

This afternoon I visited Sister Ada and her company of little girls. They were just arranging for a meeting of their own. I asked if I could be a spectator, and liberty was granted at once. They had leaders appointed from their own number, and the order was perfect. The gifts of the spirit were really made manifest.

Toward the close of the meeting I taught them the "Celestial March" and other religious exercises, which made the worship of our fathers and mothers so beautiful; and that caused me to think of the pure and holy lives which our fathers and mothers lived. O how white and clean are the spiritual robes of the children of the resurrection!

These are Sabbathday notes and temporal matters are left out. So in the commencement of the New Year we will seek the spiritual first, then the temporal blessings will be added.

ELDRESS HARRIET GOODWIN.
Of the Maine Ministry.

Round my heart I feel entwining tendrils of the sweetest love,
Bearing me from things terrestrial to the brighter spheres above.

WINTER.

[From the *Manifesto*.]

"'T is done! Dread Winter spreads his latest glooms,
And reigns tremendous o'er the conquered year."

What is that to us? We but slightly feel its effects, hived together as we are in our pleasant dwellings, enjoying the hoarded increase of our broad fields, our gardens, orchards and vineyards. We saw the spring, summer and autumn pass away, while joys and sorrows alternately filled our cup. We mingled our tears when affliction's wave rolled over, and exulted together in the blissful hour.

Pleasant memories arise of much that we have enjoyed in the year that has passed, particularly, those seasons when our brothers and sisters visited us from other Societies of Believers. You came to see us from your beautiful homes, and with you came a blessing that passeth not away with the onward flow of time.

We remember when we united in songs of praise in the sanctuary, and the word went forth for judgment and mercy to all who would listen, from far and near. We

remember pleasant walks over this consecrated domain, and rides over the hills and dales of the neighboring towns. Those days are passed, but the joy remaineth.

A good aged father, Albert Battles, from the Society of Enfield, Conn., visited us in the beautiful month of June, and in a social meeting sang of his great love to Mother Ann Lee, who held aloft the standard of purity, and revealed principles which are now widely accepted. We were awakened to a realizing sense of the vastness of her mission, overthrowing creeds, and establishing theories which cannot be shaken by the increase of light in the world, nor the forward march of science.

"O my mother, my blessed mother,
Her name to me is dear;
I 'll praise her name, I 'll spread her fame,
And kings and priests shall hear.
There 's many thousands praised her name,
And shall be many more;
Yea, millions, millions, tens of millions
Shall her name adore."

Father James Whittaker, when a young man in England, saw a vision of the Order that was yet to be established in America, and it was like unto a beautiful tree—every leaf thereof shone with the brightness of the sun. Those leaves are gems of priceless worth, held in place by the branches, receiving nourishment from the root, drawing life from the atmosphere around, the rain, the dew and the sunshine of the heavens. Those leaves are my brothers and sisters inhabiting the Zion of God, clothed with the love and growing in the likeness of our Heavenly Parents.

In worship, I have seen them pass and re-pass each other like the angels, singing: —

> "'T is the kind words, 't is the sweet words,
> That cheer the down-hearted,
> That lift up the spirit
> From doubt and despair.
> O then I will speak them
> Unto you, my brother!
> I 'll breathe forth a blessing
> To you, my dear sister."

VISIT TO THE SOCIETY AT ALFRED.

[From the *Manifesto*.]

SABBATHDAY LAKE, ME., November, 1896.

Beloved Elder Henry:—

I write to tell you of my visit to Alfred in the days of the Indian summer, from the twenty-fourth to the thirty-first of October.

By the Portland and Rochester train we were brought directly overland, in plain sight of the village, around the east side of the beautiful Massabesic Lake, to Alfred Corner, two miles from our destination. Here we were met by Brother Frank Libby and Eldresses Harriet Goodwin and Eliza R. Smith, with a carriage to take us home.

It was a lovely ride along the lakeside, the autumnal foliage decking the forests as far as the eye could see, amid slight zephyrs, the thought of which was just sufficient to fan away all earthly cares. In the society of those we love, how quickly time passes! We soon arrive at the office. Here we find Sister Lucinda Taylor waiting to receive us, and by her kindness and that

ELDER HENRY G. GREEN.

Alfred, York County, Maine.

"There is a kingdom forever increasing
Where robes of redemption are worn,
Where the sun of righteousness beaming
Createth an eternal morn.
I am winning that kingdom so holy,
I am weaving those garments so fair,
Enshrouding my soul in bright glory,
As the cross through life's burdens I bear."

of those with her all our needs are anticipated and ministered unto.

And now a thought of the sudden change — a week to rest from the cares and burdens incident to home life, that, during the past season, from the rush of business, was almost overpowering. Instead of caring for others, all are striving to care for you.

Upon the Sabbath we met for divine service. Prominent in the assembly were our venerable Elders, Joshua Bussell and Hiram Tarbox, in spirit firm as the hills, bearing the same testimony that we have often heard from them in the days that are past, both here and in our home at Sabbathday Lake. Beloved and consecrated ones, your spiritual children will reap in joy what you have sown in tears.

I cannot tell you of all the joys of those days, for space will not permit, but I will speak of the willow trees that I went to see one afternoon. They grew by the side of the old road over which Father James Whittaker came when he visited Alfred in the year 1785. He, and the Elders with him, stuck the withes that they had driven their horses with into the ground. They took root and grew to be these great trees, nearly three feet in diameter. The one that Father James set has fallen, and from the side of the trunk three or four large willows are growing. These will be succeeded by others. The root will not die out and, as the willow trees grow on and on, the seeds of eternal truth which Father James planted in this place will also grow. Those principles will never

die. These were my thoughts as I stood upon the log of the fallen willow on that lovely afternoon.

In the cemetery we saw the names of the fathers and mothers who gave themselves, with all they had, to found this home for those who would follow in their footsteps, and live the high and pure life required of the sons and daughters of God. The final consecration was made when the Society was organized in the year 1793. Here they spent the remainder of their lives, living together as brothers and sisters, sharing equally in every temporal blessing. I noticed the names John Barnes, Elisha Pote, Rebecca Hodgdon, and many others. Names to be remembered in all coming time by those who tread the straight and narrow way which they marked out. Their lives were not in vain. "The stone that smote the image became a great mountain and filled the whole earth."

I returned to my home at Sabbathday Lake on Saturday, the thirty-first. Elder Henry G. Green, of the Alfred Society, came also, and we had the blessing of his presence over the Sabbath, and several days following. The young receive encouragement, and the weak in faith are strengthened by his steadfast spirit.

As I have in mind at this time, the home at Alfred, "Beautiful for situation," and also the home at Sabbathday Lake, I exclaim with the prophet, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign-aloes which the Lord hath planted, and as cedar trees beside the waters."

"CEDARS OF LEBANON"

Members of the Community at Mount Lebanon, Columbia County, N. Y. Elder Evans in the center.

TO THE CEDARS OF LEBANON.

"The Lord is in his holy temple; let all the earth keep silence before him."

"His foundation is in the holy mountains."

Therefore "my heart is inditing a good matter." It is of the "Mount Lebanon Cedar Boughs," a book the literature of which is of the highest type, gems of poetic genius, written by the Queen's Daughters, whose clothing is of wrought gold. By them it is dedicated not only to the household of faith, but to all yearning souls in the wide, wide world.

They are boughs from the Cedars of Lebanon. The trees are still there, waving in grandeur and beauty. They are poems sent forth to enlighten and educate, and to make manifest the intellectual power that has been attained in the spiritual, communistic life. Under no other condition can a door be open for such a pure and refined education as that acquired in the home that has been prepared, whose foundation is in the holy mountain.

Here in this favored retreat minds have been disciplined until sordid desires have been subdued, selfishness destroyed, and the animal nature overcome. From

this altitude they look upon the children of men, ever ready to lend a helping hand to draw them up to higher and purer lives. It is to this cause they give their strength from day to day, and as they give, they renew their strength from the overflowing fountain of God's love. They walk and do not faint, they run and do not weary.

Here also is found that mine of intellectual wealth from which these Cedar Boughs have emanated. We read one poem; it is beautiful, and we want to call your attention to it. We read another; it is equally good, and so on, from the beginning to the end of the book.

The Mother in the Deity is here made manifest. The Mother Spirit in the New Creation here stands in her place. The virgins that follow her are brought unto the King in raiment of needlework; with gladness and rejoicing they come, for grace is poured into their lips. They ride prosperously, because of truth and meekness and righteousness.

Thus the Cedars of Lebanon wave in majesty, distilling dew and sending forth "boughs" for the healing of the nations.

The Daughters of Zion have arisen to thresh and to beat in pieces many peoples, and they will "consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth."

Amen, so let it be.

Martha J. Anderson. Grace Bowers. Eldress Anna White.

"THE QUEEN'S DAUGHTERS IN RAIMENT OF NEEDLEWORK."

Mount Lebanon, Columbia County, N. Y.

DEDICATION AT POLAND SPRINGS OF THE MAINE STATE BUILDING. *

ALSO THE CELEBRATION OF THE CENTENNIAL OF THE RICKER FAMILY AS HOTEL PROPRIETORS IN THE TOWN OF POLAND, ME., JULY 1st, 1895.

The day was seemingly made for the occasion. It was a beautiful day when the great men of the State of Maine met upon her loveliest spot of ground.

The Shakers had been kindly invited by the proprietors to be present, and be assured we availed ourselves of the privilege.

A number of our people went early and had front seats. Our carriage came a little later and stopped in the road opposite. We were near enough to hear distinctly all that was said, and see the speakers upon the platform.

We heard the Governor of the State, Honorable Henry B. Cleaves, deliver an able address. The next speaker was a Judge Advocate-General of Massachusetts.

* Removed from the World's Columbian Exposition Grounds at Chicago, Ill., and re-erected in the grove near the Poland Spring House by Hiram Ricker & Sons.

Senator Eugene Hale was then introduced. I would like to tell you all that he said, but can only give you a small portion. He apostrophized the building, and said to it, "My young friend, if you are wise and sensible stay right where you are and thank the Lord that you are out of Chicago. You ought to feel like a man who has just emerged from an election riot in the lower streets of New York City, and has launched himself into the placidity of a Shaker meeting here in the State of Maine. You ought to be glad that you are rid of noise, and temptation, and anarchists, my young friend, and that you have come down here where Nature sits at her best, and broods lovingly over such a scene as human eyes have rarely witnessed."

He then spoke of what the Rickers had done here in the past and in the present. He said: "They do everything in a delightful way — do it handsomely, do it well. They are great benefactors. Talk about the discovery of America in 1492, I am inclined to think that Hiram Ricker, who discovered this spring, was a greater benefactor than Christopher Columbus. The man who is able to give us a good digestion, sleep all night, and that perpetual serenity which the old English essayists talk about, does more good than the man who discovers a country."

Senator Hale said much more, equally interesting and true, when Senator William P. Frye took the stand. He kept the people laughing, and the applause was so great that we could hardly hear what he said; but we know the

mother and sisters of the Ricker family were brought in for their share of the honors of building up this beautiful place. God bless him for this! And he spoke of another mother, whose home was in sight upon another hill like unto this, who reared up so many of the great men of the nation, namely, the Washburns. Thus he held the people entranced throughout the length of his speech.

The next speaker was Hon. Nelson Dingley, Jr. We listened spellbound to his glowing words, but his discourse was altogether too short, for it was but a few minutes before the chairman introduced Hon. Charles A. Boutelle, of Bangor, Maine, Member of Congress.

In the course of his speech he, in a vein of mirthfulness, mentioned Massachusetts as once being a part of Maine. He said: "We are proud of Massachusetts. We are glad of what she has achieved with the assistance which we have given her from time to time. We are glad that we have furnished her her best Governors, such as Andrew and Long. We are proud that we have given her her merchant princes," etc. His words sent a thrill of delight through the audience, especially those who were natives of Maine. We were glad to be reminded of how much the dear old State of Maine had to be proud of in her daughter, Massachusetts.

The last speaker was Gen. A. P. Martin, of Boston. He kept up the interest by a fine flow of oratory. His native place was about three miles distant, in New Gloucester. He loved these hills and dales, over which

he roamed in the days of his boyhood. He quoted poetry, and his themes were grand and beautiful.

The dinner hour had now arrived, and all were called to a sumptuous repast, such as only can be found at the Poland Spring Hotel, given freely by the proprietors to the hundreds of people who were upon the ground that lovely day.

Thus passed one of the most pleasant seasons in our existence. Not only was the dedication of the Maine building a complete success, but the centennial of the Ricker family as hotel proprietors in Poland was made prominent by each of the speakers.

A little over one hundred years ago, Eliphaz Ring, the Shaker, owned this hill with the broad fields and woodlands bordering on the lakes. He owned the spring, and drank its healing waters without a thought. Little did he imagine what the future would develop. But it was not for him nor his posterity. He heard and obeyed the call to a higher life, when the Shakers held meetings in these homes, commencing in November, 1783. He occupied his home here with his family until the time of the organization of the Shaker Society at Alfred, Maine, in 1793. Our Society at Sabbathday Lake was organized under the same leadership, the 19th of April, 1794, as was stated in a former chapter.

Jabez Ricker, ancestor of these proprietors, owned one of the farms where the Society at Alfred is located. He owned the mill privilege. By an act of kindness to the Shakers, he consented to exchange farms with Eliphaz

MAINE STATE BUILDING.
In the grove near the Poland Spring House, South Poland, Maine.

Ring, and moved his family to this hill and here opened a hotel one hundred years ago. By this bargain the Shakers in Alfred came into possession of their valuable mill-privilege, and some of their richest lands between the beautiful lakes, Massabesic and Bungaunt.

Eliphaz Ring moved his family to Alfred about this time, and they were among the leading members of the Shaker Society while they lived. I think that none of them turned back to the old way.

Ruth, a daughter of Eliphaz, had married Thomas Cushman of Buckfield, Maine. They became Shakers, and went to Alfred with the Ring family. They had two sons. One of them chose the Shaker life, and became a highly-respected member and Elder in the Alfred Society. The other son remained outside, and is the ancestor of some of the nicest people in Auburn, Maine.

Thomas Cushman was the financial leader of the Alfred Society a number of years. He afterwards became Bishop of the three Societies in Maine. He was loved by all the people, but they had to part with him. He died in the year 1816, being only fifty-seven years of age. His successor was Elisha Pote, of whom mention has been made in this book.

The Society at Gorham, Maine, moved to the southern Rang Hill, one mile from Poland Springs, in 1819. In 1887 it was merged into the Society at Sabbathday Lake.

Thus we see that God's ways, though to us inscrutable at the time, have in these cases finally brought good to all concerned.

THE SHAKER SETTLEMENTS OF CANTERBURY AND ENFIELD, N. H.

[From the *Manifesto*.]

It was a lovely morning — October 22d, 1897 — when Elders William Dumont and Henry Green, Eldress Elizabeth Haskell and the writer started from Alfred, Maine, for a visit to the Societies of Believers in New Hampshire. Through a clear, crisp atmosphere the smoking engine hurried us along, over hill and through dale, by pleasant woodlands and cultivated farms to Alton Bay. Then for a number of miles along the shores of Lake Winnipiseogee, through whose clear, placid waters could be plainly seen the white, pebbly bottom of the lake. One view of Mt. Washington, far to the north-west, and we are off to Laconia, at which station we are made glad by meeting two brethren from Canterbury, Elders Benjamin Smith and Arthur Bruce, with carriages to take us to their pleasant village, twelve miles distant. We arrive as the shades of evening are falling, and are welcomed to one of our most beautiful homes by our own Brothers and Sisters. All things needed for our

comfort are amply provided by their love and care. The days of our visit come and go, all pleasant days, bringing pleasures and surprises manifold.

In the office of the *Manifesto*, our beloved Elder Henry C. Blinn explains to us the machinery by which our thoughts are stamped upon paper, and the little pamphlets are made which carry our ideas to the Societies of Believers and to the outside world; all done under his watchful guidance. He then took us to his museum, where are carefully stored many relics of old, so interesting to us in these latter days. We saw the skeleton in the closet, reminding us that we are "fearfully and wonderfully made," and while these earthly forms are moldering in the dust, the spirit, which is the reality, is marching on in the beautiful life beyond.

We are visiting with those we long have loved, and are surrounded by scenes which call to mind historical events of the old times. Not the least of these is the building in which the Sacred Roll was printed in the year 1843. Before us we seem to see Philemon Stewart in all the glory of his great inspiration. Of our company, only one can remember those days.

The evenings are delightfully enjoyed. One evening we listen to the quartet, to the piano and organ, the next to the orchestra; but the evening in which the pilgrims marched to the Holy City was the entertainment which took the palm. We saw the beautiful city with its battlements and towers. We saw the shining ones passing out and in, guiding the pilgrims along their weary way. We

saw Doubt and Scorn and all the powers of evil vanquished. Then the door was opened to receive them, amid the rejoicing of the angels.

Under the loving control of Eldress Dorothy A. Durgin these entertainments are perfected and carried out. The magnetism of her spirit smooths down the roughness, always strengthening the weak and drawing out the good. It is the divine Mother Spirit in her, personified.

"Beauty reigns all around thy borders,
Where her lovely feet have trod;
Peace and order, love and union,
In the power and gift of God."

As time passes on the Sabbath comes. This day is marred by no cloud. It is a perfect day. At the appointed hour the sanctuary is opened, not only for the Believers, but also for those friends who choose to attend. The singing is in perfect harmony, and most beautiful and inspiring.

In this service we had the privilege of listening to a discourse from Brother T. A. Dwyer, late from the outside churches, and now established in the New Jerusalem which hath come down from God out of heaven. The Word is held forth in perfect language, and as the testimony of true Shakerism falls from his lips, we cannot wonder that the two thousand who listened to his pleading tones in the Universalist church in Laconia, turned to their homes in tears of joy and new resolves for the future. Thus will the old heavens and earth pass away

DAVID PARKER.

Formerly Trustee, East Canterbury, N. H.

"Not all a dream, a passing dream,
Is life's unfoldment here;
Earth's brighest glories are but gleams
From out the inner sphere.
What hopes and longings fill the heart,
And lift the mind on high —
They tell that the immortal part
Can never, never die."

and all things become new. This day came to a close like the others, and it will never be forgotten.

In the course of the coming week, Elder Henry C. Blinn and Eldress Emeline Hart conducted us to their home in Enfield. Eldress Joanna Kaime met us at the door, and her kind welcome gave us the assurance that we were not among strangers, but with our near and dear relations. Great kindness is shown to us in this home, where Elder Abraham Perkins spent so many years of his devoted life, the home of his heart's deep love.

We remained nearly a week in this beautiful place. Visited the North Family, which was the home of Elder John Lyon, that great expounder, who kept the sieve full and kept it shaking. Would that he were here now, to continue the work until the deserted villages were filled with the "Elect," "sought out and chosen."

The scenery here is magnificent. The brethren of our company went to a lake far up the mountain, on the west, fifteen hundred feet above the level of the village, from which the Society is always sure of an abundant supply of water. It seems to be in the crater of an old volcano, and there is no danger that it will ever break away and damage property.

Elder William Wilson very kindly took us around Mascoma Lake, east of the village, pointed out the spot where the first Shaker meeting was held in New Hampshire, where the home of James Jewett, the first convert, was situated, and where John Cotton received faith, he

being the first one to bring the gospel testimony, after the order of our Church, into the State of Maine. That meeting was held the 8th of September, 1782.

We stopped a day over our time that we might meet Eldress Rosetta Cummings and Sister Caroline Whitcher, and three young Sisters who were absent from home. We enjoyed a lovely visit with them in the afternoon. In the evening we had our farewell visit with the Ministry and Elders, only for the present, however; many meetings are to be in the future.

The next day we were taken to the station by Brother George Baxter, and, saying farewell to him until our next meeting, we retraced our way to Canterbury. When we arrived in Concord the rain was falling in gentle showers. Elder Henry Green left us at this point for Boston, homeward bound. We were expecting Sister Lucy Ann Shepard and a company of Sisters from Canterbury, who were on their way to Boston. We enjoyed an hour's visit with these loved ones, and then went on to Canterbury with the young brethren, leaving the sisters to take the train. When we drove up to the office, many anxious ones were there to meet us; although the rain was pouring, the quartet was out, singing of the "patter, patter of the rain."

One day more in lovely Canterbury, which is to be well improved. We are granted another short visit with our dearly loved Sister Asenath Stickney, who is suffering from injuries received from a severe fall; also an additional visit with Sister Harriet Hastings, whom we

LUCY ANN SHEPARD.

Trustee, East Canterbury, N. H.

"As the dew of the morning, or as bright rivers roll,
So freely God's blessings flow into my soul.
I walk in his presence as one greatly blest,
On whose soul the love of his work is impressed."

have all known to love. Then we enjoy a delightful season with Elder Abraham Perkins, and tell him of our visit to his home in Enfield. He bears up remarkably under his ninety years.

By the kindness of our Canterbury friends, Sister Edna E. Fitts is to accompany us to our home at Sabbathday Lake, stay with us during the winter and teach music. The last morning arrived, and with Sister Edna we were taken to the station in Laconia. Here we part with Elder Benjamin and Elder Arthur, who have been so kind to us, and are on our way home. We stop at Alfred over night, and go on to Sabbathday Lake the next day. All is well. We again take up the thread of life in the old accustomed way. Our music teacher arranges her classes and commences her labor of love. Music is in the atmosphere and a song of rejoicing in our souls, — a song that can only be learned by the hundred forty and four thousand. The half has not been told.

THE DAY OF JUDGMENT.

THE light, at first a glimmer
Along the eastern way,
Is beaming forth in splendor;
The dawning of the day.
White mists, like billowy mountains,
From water-courses rise,
And sparkling with the sunbeams,
Blend with ethereal skies.

Throughout the gloom and darkness
We kept the vestal light,
And heard the voice from Seir,
"Watchman, what of the night?"
"Behold the morning cometh,
The Mighty One is here."
Was sounded from the watch-tower,
"The Judgment Day is near."

O not as ye expected
Does Gabriel's trumpet sound!
The still, small voice, in whispers,
Is heard by all around.
O not as ye expected
Does Christ through heaven ride!
The Living God is in you,
You can not turn aside.

And not as ye expected
  Will Christ atone for you;
The light which now ariseth
  Will search you through and through.
Upon the vestal altars
  The holocaust is slain,
And fires thereon are burning
  The pride of man to stain.

And not as ye expected
  Will all the dead arise;
The dead in sin are hastening
  To make the sacrifice.
The bruised reed is strengthened,
  The sick and lame are healed
And to the feast invited,—
  The Book is now unsealed.

Come ye unto the banquet,
  The door no man can close,
And war has been proclaimed
  Against inherent foes.
With Michael's mighty army
  Defy the man of sin.
O not as ye expected
  The Judgment Day rolls in!

APPENDIX.

SHAKER CHURCH COVENANT,

OR

CONSTITUTION.

ELDER JOSEPH HOLDEN.

Mount Lebanon, N. Y.

"For Israel my Glory I 've opened a Fountain,
Whose waters continually flow;
Established my house on the top of the mountain,
All else I will surely o'erthrow."

SHAKER CHURCH COVENANT.

PREAMBLE.

WE, the Brethren and Sisters of the United Society of Believers (called Shakers), residing in the County of ———, and State of ———, being connected together as a religious and social community, distinguished by the name and title of the Church of the United Society, in the town of ———, which for many years has been established and in successful operation, under the charge of the Ministry and Eldership thereof, and, feeling the importance not only of renewing and confirming our spiritual covenant with God and each other, but also of renewing and improving our social compact, and amending the written form thereof, do make, ordain, and declare the following articles of agreement as a summary of the principles, rules and regulations established in the Church of the said United Society, which are to be kept and maintained by us, both in our collective and individual capacities, as a covenant or constitution, which shall stand as a lawful testimony of our religious and social compact, before all men, and in all cases of question and law relating to the possession and improvement of our united and consecrated interest, property, and estate:

ARTICLE I.

Of the Gospel Ministry.

SECTION 1. Their origin, call and institution:

We solemnly declare to each other and to all whom it may concern, that we have received, and do hereby acknowledge as

the foundation of our faith, order and government, the testimony or Gospel of Christ, in his first and second appearing, and we do hereby solemnly agree to support and maintain the true primitive faith and Christian principles, the morals, rules and manners pertaining to the said Gospel, as ministered by the founders of this society, and kept and conveyed through a regular order of ministration, down to the present day.

And, although, as a religious society, we are variously associated, with respect to the local situations of our respective communities, yet we are known and distinguished as a peculiar people, and consider and acknowledge ourselves as members of one general community, possessing one faith, and subject to one united, parental and MINISTERIAL administration, which has been regularly supported from the first foundation pillars of the Institution, and which continues to operate for the support, protection and strength of every part of said community.

SECTION 2. Their order and office:

We further acknowledge and declare that for the purpose of promoting and maintaining union, order and harmony throughout the various branches of this community, the primary administration of parental authority has been settled in the first established Ministry at New Lebanon, N. Y., there to rest and remain as the center of union to all who are in Gospel relation and communion with the Society. The established order of this Ministry includes four persons, two of each sex.

SECTION 3. Perpetuity of their office, and how supplied:

We further acknowledge and declare that the said primary administration of parental authority has been and is perpetuated as follows: Namely, that the first in that office and calling possesses the right given by the sanction of divine authority, through the first founders of this Society, to prescribe or direct any regulation or appointment which they may judge most proper and necessary respecting the Ministry or any other important matter which may concern the welfare of the Church, subsequent to their decease. But in case no such regulation or appointment

be so prescribed or directed, then the right to direct and authorize such regulation and appointment devolves upon the surviving members of the Ministry, in council with the Elders of the Church, or others, as the nature of the case in their judgment may require. Such appointments being officially communicated to all concerned, and receiving the general approbation of the Church, are confirmed and supported in the Society.

This is agreeable to the example recorded in the Scriptures, and continued by the founders of this Society, and is the order and manner which has been regularly practiced, acknowledged, and maintained in the Community from the beginning.

SECTION 4. Of the Ministerial office in the several societies or communities:

We further acknowledge and declare, covenant and agree that the Ministerial office and authority in any Society or Community of our faith, which has emanated, or which may emanate, in a regular line of *order from* the center of union aforesaid, is, and shall be acknowledged, owned and respected, as the spiritual and primary authority of such Society or Community, in all matters pertaining to the Ministerial office. And in case of the decease or removal of any individual of said Ministry, in any such Society, his or her lot and place shall be filled by agreement of the surviving Ministers, in council with the Elders and others, as the nature of the case may require, together with the knowledge and approbation of the primary Ministerial authority at New Lebanon, N. Y., aforesaid, to which they are responsible.

SECTION 5. Powers and duties of the Ministry:

The Ministry being appointed and established as aforesaid, are vested with the primary authority of the Church and its various branches.

Hence, it becomes their special duty to guide and superintend the spiritual concerns of the Society as a body of people under their care and government, and in connection with the Elders in their respective families and departments, who shall act in union with them, to give and establish such orders, rules

and regulations as may be found necessary for the government and protection of the Church and Society within the limits of their jurisdiction, and also to counsel, advise and judge in all matters of importance, whether spiritual or temporal. The said Ministry are also invested with authority, in connection with the Elders as aforesaid, to nominate and appoint to office Ministers, Elders, Deacons and Trustees, and to assign offices of care and trust to such brethren and sisters as they, the said Ministers and Elders, shall judge to be best qualified for the several offices to which they may be appointed; and we do hereby covenant and agree that such nominations and appointments being made and officially communicated to those concerned, and receiving the general approbation of the Church, or the families concerned, shall thenceforth be confirmed and supported, until altered or revoked by the authority aforesaid.

ARTICLE II.

Institution of the Church.

SECTION 1. The object and design of Church relation;

We further acknowledge and declare that the great object, purpose and design of our uniting ourselves together as a church or body of people, in social and religious compact, is faithfully, and honestly to occupy, improve and diffuse the various gifts and talents, both of a spiritual and temporal nature, with which Divine wisdom has blest us, for the service of God, for the honor of the Gospel, and for the mutual protection, support, comfort and happiness of each other as brethren and sisters in the Gospel, and for such other pious and charitable purposes as the Gospel may require.

SECTION 2. Who are not admissible into Church relation:

As the unity, stability and purity of the Church essentially depend on the character and qualifications of its members, and as it is a matter of importance that it should not be encumbered with persons who are under any involvement or incapacity, natural or moral: Therefore, no member of any company or

association in business or civil concern, no co-partner in trade, no person under any legal embarrassment or obligations of service, no minor, no slave or bond servant, no insane person, no profane person, nor any person who lives in the willful violation of the known and acknowledged principles of moral conduct, shall be deemed qualified for admission into the covenant relation and communion of the Church.

SECTION 3. Preparation for admission into Church relation:

In order that believers may be prepared for entering into the sacred privilege of Church relation, it is of primary importance that sufficient opportunity and privilege should be afforded under the Ministry of the Gospel, for them to acquire suitable instruction in the genuine principles of righteousness, honesty, justice and true holiness; and also that they should prove their faith and Christian morality by their practical obedience to the precepts of the Gospel according to their instructions. It is also indispensably necessary for them to receive the one uniting spirit of Christ, and to become so far of one heart and one mind, that they are willing to sacrifice all other relations for this sacred *one*. Another essential step is to settle all just and equitable claims of creditors and *filial* heirs, so that whatever property they may possess shall be justly their own. When this is done, and they feel themselves sufficiently prepared to make a deliberate and final choice, to devote themselves, with all they possess, wholly to the service of God, without reserve, and it shall be deemed proper by the leading authority of the Church, after examination and due consideration, to allow them to associate together in the capacity of a Church, or a branch thereof in Gospel order, they may then consecrate themselves and all they possess to the service of God forever, and confirm the same by signing and sealing a written covenant predicated upon the principles herein contained, and fulfilling on their part all its obligations.

SECTION 4. Admission of new members:

As the door must be kept open for the admission of new members into the Church, when duly prepared, it is agreed that each and every person who shall at any time after the date and execution of the Church Covenant, in any branch of the Community, be admitted into the Church as a member thereof, shall previously have a fair opportunity to obtain a full, clear and explicit understanding of the object and design of the Church Covenant, and of the obligations it enjoins upon the members. For this purpose, he or she shall, in the presence of two of the deacons or acting trustees of the Church, read, or hear the same distinctly read, so as to be able freely to acknowledge his or her full approbation and acceptance thereof, in all its parts. Then he, she or they (as the case may be), shall be at liberty to sign the same; and having signed and sealed it, and being subject to all the obligations required of the original signers, shall thenceforth be entitled to all the benefits and privileges thereunto appertaining; and the signature or signatures thus added shall be certified by the said deacons or trustees, together with the date thereof.

SECTION 5. Concerning youth and children:

Youth and children, being minors, cannot be received as members of the Church possessing a concentrated interest in a united capacity, yet it is agreed that they may be received under the immediate care and government of the Church, at the desire or consent of such person or persons as have a lawful right to or control of such minors, together with their own desire or consent. But no minor under the care of the Church can be employed therein for wages of any kind.

ARTICLE III.

Of the Trusteeship.

SECTION 1. Appointment, qualifications and powers of Trustees:

It has been found necessary for the establishment of order in

the Society in its various branches, that Superintending Deacons and Deaconesses should be appointed and authorized to act as Trustees or agents of the temporalities of the Church. They must be recommended by honesty and integrity, their fidelity in trust, and their capacity for the transaction of business; of these qualifications the Ministry and Elders must be the judges. The official Trustees of the Church are generally known among us by the title of Office Deacons, *of which there must be two or more;* and being appointed by the authority aforesaid, they are invested with power to take the general charge and oversight of all the property, estate and interest, dedicated, devoted, consecrated and given up for the benefit of the Church; to hold in trust the fee of all the lands belonging to the Church; also all gifts, grants and donations which have been, or may hereafter be dedicated, devoted, consecrated and given up as aforesaid; and the said property, estate, interest, gifts, grants and donations shall constitute the united and consecrated interest of the Church, and shall be held in trust by the said Deacons, as acting Trustees, in their official capacity, and by their successors in said office and trust forever.

SECTION 2. Duties of the Trustees:

It is and shall be the duty of the said Deacons or acting Trustees to improve, use and appropriate the said united interest for the benefit of the church in all its departments; and for such other religious and charitable purposes as the Gospel may require; and also to make all just and equitable defense in law for the protection and security of the consecrated and united interest, rights and privileges of the Church and Society, jointly and severally as an associated community, as far as circumstances and the nature of the case may require; *Provided, nevertheless,* that all the transactions of the said Deacons or acting Trustees, in the use, management, protection, defense and disposal of the aforesaid interest, *shall be for the benefit and privilege and in behalf of the Church or Society as aforesaid; and not for any private interest, object or purpose whatever.*

SECTION 3. Trustees to give information and be responsible to the Ministry and Elders:

It shall also be the duty of the Trustees to give information to the Ministry and Elders of the church of the general state of the temporal concerns of the church and society committed to their charge; and also to report to the said authority all losses sustained in the united interest thereof, which shall come under their cognizance. And no disposal of any real estate of the Church, nor any important contract shall be considered valid, without the previous approbation of the authority aforesaid, to whom the said *Deacons and Trustees are and shall, at all times, be held responsible in all their transactions.*

SECTION 4. Books of account and record to be kept:

It shall also be the duty of the Deacons or acting Trustees to keep, or cause to be kept, regular books of accounts, in which shall be entered the debt and credit accounts of all mercantile operations and business transactions between the Church and others; all receipts and expenditures, bonds, notes and bills of account, and all other matters that concern the united interest of the Church; and also a book or books of records, in which shall be recorded a true and correct copy of this Covenant; also all appointments, removals and changes in office of Ministry, Elders, Deacons and Trustees; all admissions, removals, departure and decease of members, together with all other matters and transactions of a public nature which are necessary to be recorded for the benefit of the Church, and for the preservation and security of the documents, papers and written instruments pertaining to the united interest and concerns of the Church, committed to their charge. And the said record shall be annually inspected by the leading authority of the Church, who, together with the Trustees, shall be the official auditors of the same; and the signature of one or more of said auditors, with the date of inspection and approval, shall be deemed sufficient authority for the correctness and validity of the facts and matters so recorded.

SECTION 5. Trustees to execute a declaration of trust:

For the better security of the united and consecrated interest of the Church to the proper uses and purposes stipulated in this covenant, it shall be the duty of the Trustee or Trustees, who may be vested with the lawful title or claim to the real estate of the Church, to make and execute a declaration of trust, in due form of law, embracing all and singular the lands, tenements and hereditaments, with every matter of interest pertaining to the Church which at the time being may be vested in him or them, or that may in future come under his or their charge of office, during his or their said Trusteeship. The said declaration shall state expressly that the said Trustee or Trustees hold all such lands, tenements or hereditaments, and all the personal property of every description belonging to the Church or Society, in trust for the uses and purposes expressed in and subject to the rules, conditions and regulations prescribed by the covenant and constitution of the said Church or Society, or any amendments thereto which shall hereafter be adopted by the general approbation of the Church, and in conformity with the primitive faith and acknowledged principles of the Society. And the said declaration shall be in writing, duly executed under his or their hands and seals, and shall be recorded in the Book of Records provided for in the preceding section.

SECTION 6. Vacancies in certain cases; how supplied:

We further covenant and agree that in case it should at any time happen, in the course of Divine Providence, that the office of Trustees should become wholly vacant by the death or defection of all the Trustees in whom may be vested the fee of the lands or real estate belonging to said Church or Society, then, and in that case, one or more successors shall be appointed by the constitutional authority recognized in this Covenant, according to the rules and regulations prescribed by the same. And the said appointment, being duly recorded in the Book of Records provided for in this article, shall be deemed, and is hereby declared to vest in such successor or successors, all the rights,

interest and authority of their predecessors, in respect to all such lands, property or estate belonging to the Church or Society as aforesaid.

ARTICLE IV.

Of the Eldership.

SECTION 1. Choice and appointment of Elders:

The united interests and objects of believers established in Gospel order, require that Elders should be chosen and appointed for the spiritual protection of families, whose business it is to take the lead in their several departments in the care and government of the concerns of the Church and of the different families established in and pertaining to the Society. Their number and order should correspond with that of the Ministry. They are required to be persons of good understanding, of approved faithfulness and integrity, and gifted in spiritual administration. They must be selected and appointed by the Ministry, who are to judge of their qualifications.

SECTION 2: Duties of the Elders:

As faithful watchmen upon the walls of Zion, it becomes the duty of the Elders to watch over their respective families; to instruct the members in their respective duties; to counsel, encourage, admonish, exhort and reprove as occasion may require; to lead the worship; to be examples to the members of obedience to the principles and orders of the Gospel, and to see that the orders, rules and regulations pertaining to their respective families or departments are properly kept.

ARTICLE V.

Of Family Deacons and Deaconesses.

SECTION 1. Their qualifications and appointments:

The office of family Deacons and Deaconesses has long been established in the Church, and is essentially necessary for the care, management and direction of the domestic concerns in each family, order or branch of the Church. They are required to be persons of correct and well-grounded faith in the estab-

lished principles of the Gospel, faithful in duty, closely united to their Elders, and of sufficient capacity in business. Of their qualifications the Ministers and Elders by whom they are chosen and appointed must be the judges. Their number in each family is generally two of each sex, but may be more or less, according to the size of the family and the extent of their various duties.

SECTION 2. Their duties and obligations:

The Deacons and Deaconesses of families are intrusted with the care and oversight of the domestic concerns of their respective families. It is their duty to make proper arrangements in business; to maintain good order; watch over, counsel and direct the members in their various occupations, as occasion may require; to make application to the office Deacons or Trustees for whatever supplies are needed in the several departments of the family; to maintain union, harmony and good understanding with the said office Deacons; and to report to their Elders the state of matters which fall under their cognizance and observation. But their power is restricted to the domestic concerns of their respective families and departments, and does not extend to any immediate or direct correspondence with those without the boundaries of the Church. They have no immediate concern with trade and commerce, therefore it is not their business to buy and sell, nor in any way to dispose of the property under their care, except with the counsel and approbation of the Trustees.

ARTICLE VI.

Privileges and Obligations of Members.

SECTION 1. Benefits and privileges of members in church relation:

The united interest of the Church having been formed and established by the free-will offerings and pious donations of the members respectively, from the commencement of the institution, for the object and purposes already stated, it cannot be considered either as a joint tenancy or a tenancy in common, but as a *consecrated whole*, designed for and devoted to the uses

and purposes of the Gospel forever, agreeable to the established principles of the Church: Therefore, it shall be held, possessed and enjoyed by the Church, in their united capacity, as a sacred and covenant right: That is to say, all and every member thereof, while standing in Gospel union and maintaining the principles of this Covenant, *shall enjoy equal rights, benefits and privileges, in the use of all things pertaining to the Church, according to their several needs and circumstances;* and no difference shall be made on account of what any one has contributed and devoted, or may hereafter contribute and devote to the support and benefit of the institution.

SECTION 2. Proviso:

It is nevertheless stipulated and agreed that the benefits, privileges and enjoyments secured by this Covenant to the members of the Church, shall not be considered as extending to any person who shall refuse to comply with the conditions of this association; or who shall refuse to submit to the admonition and discipline of the constituted authority of the Church; or who shall willfully depart from the principles and practice of those religious and moral obligations which have been established in the Church, agreeable to the primitive faith and distinguished principles of this institution; of which refusal or non-compliance the leading authority acknowledged in the first article of this Covenant, shall be the proper and constitutional judges.

SECTION 3. Obligation of the members:

As subordination and obedience is the life and soul of every well-regulated community, so our strength and protection, our happiness and prosperity, in our capacity of Church members, must depend on our faithful obedience to the rules and orders established in the Church, and to the instruction, counsel and advice of its leaders. Therefore, we do hereby covenant and agree that we will receive and acknowledge, as our Elders in the Gospel, those members in the Church who are or may be chosen and appointed for the time being to that office and calling by

the authority aforesaid; and also that we will, as faithful brethren and sisters in Christ, conform and subject ourselves to the known and established faith and principles of our community, and to the counsels and directions of the Elders, who shall act in union, as aforesaid, and also to all the orders, rules and regulations which are or may be given and established in the Church, according to the principles and by the authority aforesaid.

SECTION 4. Duties of the members:

The faithful improvement of our time and talents in doing good, is a duty which God requires of man, as a rational, social and accountable being, and this duty is indispensable in the members of the Church of Christ. Therefore, it is and shall be required of all and every member of this institution, unitedly and individually, to occupy and improve their time and talents to support and maintain the interest of the Society, to promote the objects of this Covenant, and discharge their duty to God and each other, according to their several abilities and callings, as members in union with one common lead; so that the various gifts and talents of all may be improved for the mutual benefit of each other and all concerned.

SECTION 5. As we esteem the mutual possession and enjoyment of the consecrated interest and privileges of the Church a valuable consideration, fully adequate to any amount of personal interest, labor or service, devoted or consecrated by any individual; we, therefore, covenant and agree, in conformity with an established and well-known principle of the Church, that no person whatever under its care and protection, can be employed for wages of any kind, on his or her individual account, and that no ground is or can be afforded for the recovery of any property or service devoted or consecrated as aforesaid; and it is also agreed that in the case of the removal of any member or members from one family, society or branch of the Church to another, his, her or their previous signature or signatures to the Church or Family Covenant from whence such member or members shall have removed, shall forever bar all claims which

are incompatible with the true intent and meaning of this Covenant, in the same manner as if such removal had not taken place. Yet all who shall so remove, in union with the authority aforesaid, shall be entitled to all the benefits and privileges of the Order in which they shall then be placed, so long as they shall conform to the rules and regulations of the same.

ARTICLE VII.

Dedication and Release.

SECTION 1. Dedication and consecration of persons, property and service:

According to the faith of the Gospel which we have received and agreeable to the uniform practice of the Church of Christ from its first establishment in this Society, we covenant and agree to dedicate, devote, consecrate and give up, and by this Covenant we do solemnly and conscientiously dedicate, devote, consecrate and give up ourselves and services, together with all our temporal interest to the service of God and the support and benefit of the Church of this community, and to such other pious and charitable purposes as the Gospel may require, to be under the care and direction of such Elders, Deacons and Trustees as are or may be appointed and established in the Church by the authority aforesaid.

SECTION 2. Dedication and release of private claim:

Whereas, in pursuance of the requirement of the Gospel, and in the full exercise of our faith, reason and understanding, we have freely and voluntarily sacrificed all self-interest, and consecrated and devoted our persons, services and property, as aforesaid, to the pious and benevolent purposes of the Gospel: Therefore, we do hereby solemnly and conscientiously, unitedly and individually, for ourselves and our heirs, release and quit-claim to the Deacons, or acting Trustees of the Church for the time being, for the uses and purposes aforesaid, all our private personal right, title, interest, claim and demand of, in and to the estate, interest, property and appurtenances so consecrated,

devoted and given up; and we hereby jointly and severally promise and declare in the presence of God, and before these witnesses, that we will never hereafter, neither directly nor indirectly, under any circumstances whatever, contrary to the stipulations of this Covenant, make nor require any account of any interest, property, labor or service, nor any division thereof which is, has been, or may be devoted by us, or any of us, to the uses and purposes aforesaid, nor bring any charge of debt or damage, or hold any claim, nor demand whatever against the said Deacons or Trustees, nor against the Church or Society, nor against any member thereof, on account of any property or service given, rendered, devoted or consecrated to the aforesaid sacred and charitable purposes.

In confirmation of all the aforesaid statements, covenants, promises and articles of agreement, we have hereunto subscribed our names and affixed our seals, commencing on this——day of ———, in the year of our Lord one thousand eight hundred and ———.

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